

# The Bible and Typology

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The New Testament lies hidden in the Old and the Old  
Testament is unveiled in the New. This is TYPOLOGY.  
(CCC 129)

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1/15/2016

But examine everything *carefully*; hold fast to that which is good (1 Thess: 5:21)

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## Chapter 1: What is Typology and how is it used?

The study of typology uses a serious academic approach and exegesis to determine a deeper meaning in scripture. We can read the bible using guidance found in the Catechism of the Catholic Church (CCC) and typology as a tool to find that deeper meaning. Typology works to find those places in scripture where the New Testament is buried in the Old Testament. This is also a Rabbinic teaching method called “Hekesh”. What we will find together is identical wording and imagery describing Jesus Christ in the Old Testament and the New Testament.

According to Merriam - Webster Dictionary:

Typology: a doctrine of theological types; especially: one holding that things in Christian belief are prefigured or symbolized by things in the Old Testament<sup>1</sup>

### Catechism of the Catholic Church

<sup>2</sup> <sup>128</sup> The Church, as early as apostolic times, and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant **pre-figurations** of what he accomplished in the fullness of time in the person of his incarnate Son. Early Christian catechesis made constant use of the Old Testament. <sup>106</sup> As an old saying put it, the New Testament lies hidden in the Old and the Old Testament is unveiled in the New. This is TYPOLOGY. (CCC page 129; St. Ignatius)<sup>3</sup>

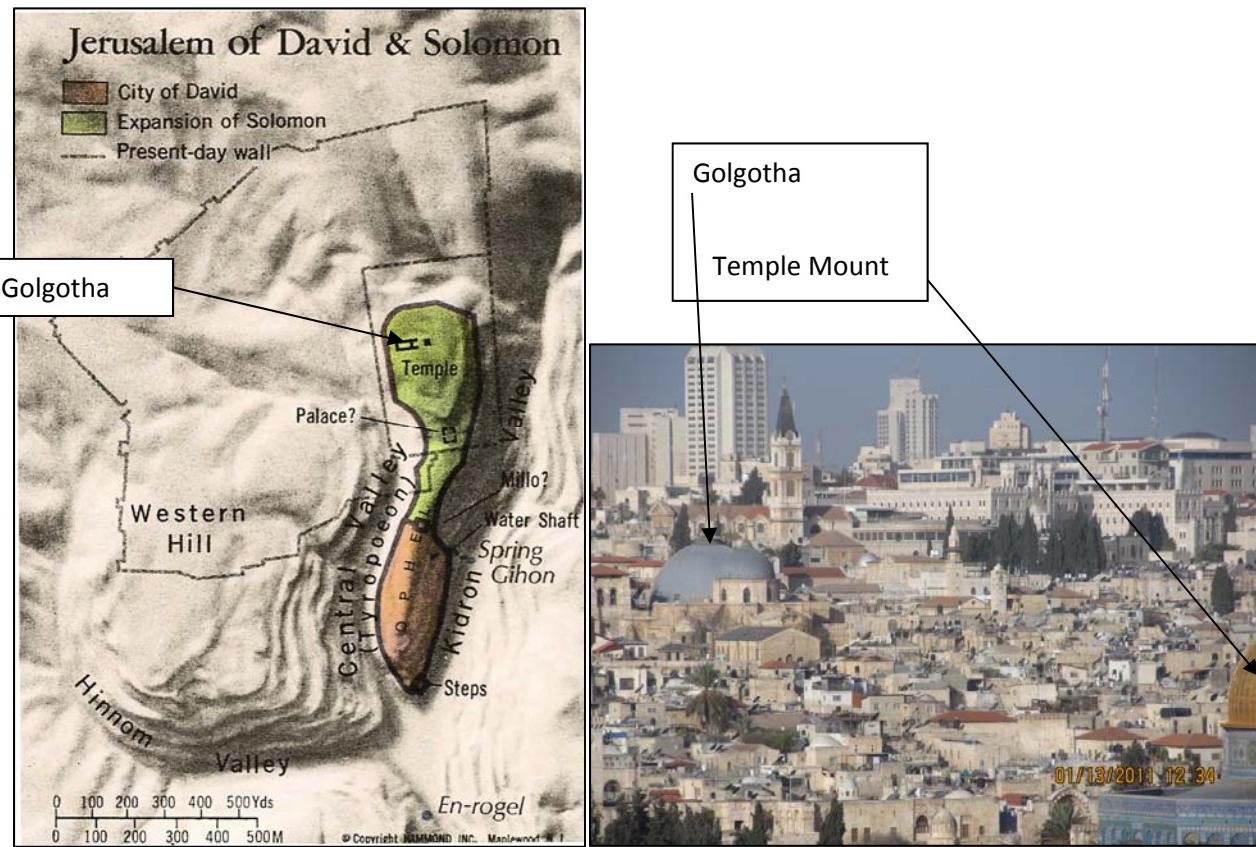
If you are a person that has a difficult time reading the Old Testament and applying it to the life of Jesus or His teachings, this paper may help you. There is a significant amount of scripture in the Old Testament that prefigures, or gives hints to the coming of our Lord and God Jesus Christ. Let's look at a couple quick examples.

New Testament	Old Testament
<p>John 19:16-18 Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.<sup>17</sup> <b>Carrying his own cross</b>, he went out to the place of the Skull (which in Aramaic is called Golgotha).<sup>18</sup> There they crucified him, and with him <b>two others</b>—one on each side and Jesus in the middle. Mt 27:32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.<sup>37</sup> Above his head they placed the written charge against him: <b>this is Jesus, the king of the jews.</b> <sup>38</sup> <b>Two rebels</b> were crucified with him, one on his right and one on his left. Teachers of the law and the elders mocked him.<sup>42</sup> “He saved others,” they said, “but he can’t save himself”</p>	<p>Gen 22:2 Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of <b>Moriah</b>. Sacrifice him there as a burnt offering on a mountain I will show you.” Gen 22:3 Early the next morning Abraham got up and loaded his donkey. He took with him <b>two of his servants</b> and his son Isaac. Gen 22:6 Abraham took the <b>wood for the burnt offering and placed it on his son</b> Isaac, and <b>he himself carried</b> the fire and the knife. As the two of them went on together,<sup>7</sup> Isaac spoke up and said to his father Abraham, “Father?” “Yes, my son?” Abraham replied. “The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”<sup>8</sup> Abraham answered, <b>“God himself will provide the lamb for the burnt offering, my son.”</b></p>

<sup>1</sup> Merriam – Webster Encyclopedia Britannica ip reference: <http://www.merriam-webster.com/dictionary/typology>

<sup>2</sup> Catechism of the Catholic Church, paragraph 129.

<sup>3</sup> Catechism of the Catholic Church, p. 129 1995



You can see from this image that Jesus was sacrificed on Mt. Moriah, the same location as the temple, just outside the gate West (original wall) of the temple.

Isaac is the imperfect sacrifice and Jesus the perfect sacrifice. Both carried their own wood to be used in the sacrifice on Mount Moriah. God Himself will provide the perfect Sacrifice who will be His one and only begotten Son. For the sacrifice, both are accompanied by 2 others. This prefigures the Holy Trinity. This is typology. We can read the Old Testament in light of the New Testament and see how they are all one Word of God woven together to help us understand what God has done for us. Here is another example using the crucifixion of Jesus.

New Testament	Old Testament
<p>Matthew 27:41-43 46 And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, la'ma sabach-tha'ni?" that is, "<u>My God, my God, why hast thou forsaken me?</u>"</p> <p><sup>41</sup> So also the chief priests, with the scribes and elders, <u>mocked him</u>, saying, <sup>42</sup> "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. <sup>43</sup> <u>He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'</u>"</p> <p>John 19: 18,23-24,30,34 <sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them.</p> <p><sup>23</sup> When the soldiers had crucified Jesus they took his <u>garments and made four parts</u>, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom;</p> <p><sup>24</sup> so they said to one another, "Let us not tear it, <u>but cast lots for it to see whose it shall be.</u>" This was to fulfill the scripture, "They parted my garments among them, <u>and for my clothing they cast lots.</u>"</p> <p><sup>30</sup> <u>When Jesus had received the vinegar</u>, he said, "It is finished"; and he bowed his head and gave up his spirit.</p> <p><sup>34</sup> But one of the <u>soldiers pierced his side</u> with a spear, and at once there came out blood and water.</p>	<p>Psalm 22:1,7 1 <u>My God, my God, why hast thou forsaken me?</u> Why art thou so far from helping me, from the words of my groaning?</p> <p><sup>7</sup> All who see me <u>mock at me</u>, they make mouths at me, they wag their heads; <sup>8</sup> "He committed his cause to the LORD; let him deliver him, let him rescue him, for he delights in him!" <u>they have pierced my hands and feet</u></p> <p>--</p> <p><sup>17</sup> I can count all my bones --they stare and gloat over me;</p> <p>Gen 40:13-14 within three more days Pharaoh will lift up your head and <u>restore you to your office</u>; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer. 14 "Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house.</p> <p>Ps 22:18 <u>they divide my garments among them, and for my raiment they cast lots.</u></p> <p>Psalm 69:21 <sup>21</sup> They gave me poison for food, and for my thirst they gave <u>me vinegar to drink.</u></p> <p>Zech 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when they <u>look on him whom they have pierced</u>, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born.</p>

The second example is of the actual crucifixion. The detail of the crucifixion is spelled out in the 22<sup>nd</sup> Psalm and then by many of the prophets like in Is 53: 4-7,8-9,12. These pre-figured quotes in the Old Testament cannot be mistaken or taken as a coincidence because there is **content and unity** of the entire story.

The Old Testament and the New Testament are one story. The Old Testament sets the stage for what will happen, and the New Testament lives out the redemption of all God's people. We do not have to become experts in biblical training to understand the unity of scripture. In the Revised Standard Version of the Bible you will find footnotes on the bottom of every page and at the beginning and end of each book. Many significant pieces of the Gospel will have a reference in the footnotes as to how it relates back to the Old Testament. The next chapters will begin to demonstrate how you can find more meaning in the Word by searching deeper into its context as history, prophesy or analogy. This is important and is noted explicitly in the Catechism of the Catholic Church. The entire bible continually references our salvation through the messiah and a sacrifice. It is prefigured in the Old Testament and fulfilled in the New Testament.

The Catholic Church is careful in their exegesis in our study of scripture to ensure the authors intended message is understood as best as we can possibly discern. This takes experienced exegesis from theologians, scholars and direction from God Himself.

ccc 109 In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words.

ccc 110 In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression."

ccc 111 But since Sacred Scripture is inspired; there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written."

### **The Second Vatican Council indicates three criteria for interpreting Scripture in accordance with the Spirit who inspired it.**

ccc 112 1. Be especially attentive "to the content and unity of the whole Scripture". Different as the books which compose it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart, open since his Passover.

ccc 113 2. Read the Scripture within "the living Tradition of the whole Church". According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture ("... according to the spiritual meaning which the Spirit grants to the Church").

CCC 114 **3.** Be attentive to the **analogy of faith**. By "analogy of faith" we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation.

## The senses of Scripture

CCC 115 According to an ancient tradition, one can distinguish between **two senses of Scripture**: the literal and the spiritual, the latter being subdivided into the allegorical (historical / First Mass Reading of the Old Testament), moral (current/ Second Mass reading of the evangelists) and anagogical (future/ Gospel) senses. The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

CCC 116 The literal sense is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."

CCC 117 The spiritual sense. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

1. The **allegorical sense (Past)**. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.
2. The **moral sense (Current)**. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".
3. The **anagogical sense (Future)** (Greek: anagoge, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.

If we lack these basic guidelines in our reading of the bible, the interpretation can become confusing if not chaotic. It would be difficult for any two people to come to the same understanding of what the author intended without the most basic discipline of biblical study. The meaning of scripture especially as it relates to typology with the Old Testament has been carefully communicated by the apostles and the great evangelists including Saint Paul. They were careful to protect the meaning of scripture from heretical interpretation of charlatans who had ulterior motives. Jesus warned us of these false prophets.

<sup>4</sup> Mathew 7: 15, 20   <sup>15</sup>"Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. <sup>20</sup>"So then, you will know them by their fruits

The apostolic teaching is documented and passed down by the Church. Teaching became one of the main gifts given to the world from the Holy Catholic Church through our Lord Jesus Christ.

<sup>5</sup>147. First of all, we need to be sure that we understand the meaning of the words we read. I want to insist here on something which may seem obvious, but which is not always taken into account: the biblical text which we study is two or three thousand years old; its language is very different from that which we speak today. Even if we think we understand the words translated into our own language, this does not mean that we correctly understand what the sacred author wished to say. The different tools provided by literary analysis are well known: attention to words which are repeated or emphasized, recognition of the structure and specific movement of a text, consideration of the role played by the different characters, and so forth. But our own aim is not to understand every little detail of a text; our most important goal is to discover its principal message, the message which gives structure and unity to the text. If the preacher does not make this effort, his preaching will quite likely have neither unity nor order; what he has to say will be a mere accumulation of various disjointed ideas incapable of inspiring others. The central message is what the author primarily wanted to communicate; this calls for recognizing not only the author's ideas but the effect which he wanted to produce. If a text was written to console, it should not be used to correct errors; if it was written as an exhortation, it should not be employed to teach doctrine; if it was written to teach something about God, it should not be used to expound various theological opinions; if it was written as a summons to praise or missionary outreach, let us not use it to talk about the latest news.

With everything mentioned above, let's look at another New Testament story in the context of typology to have some fun reading the Old Testament and seeing how the New Testament was hidden in the Old Testament only to be revealed in the New. The Jewish leadership was comprised of the Pharisees, Priests, Scribes and the Sadducee's. These people are all educated on the scrolls of the Old Testament. In fact the children would all have the first 5 books of the bible known as the Pentateuch memorized by the time they were 12 or 13. Those who went on to become Rabbis and Pharisees memorized the remaining books. The scribes were the lawyers who would document the legal proceedings which are based on the Law of Moses as defined in scripture. The Sadducees were devout Jews but did not believe in any type of resurrection. These facts are important because in the New Testament, the Jews would be constantly challenging Jesus by quoting the law. Jesus was known to have not had the complete rabbinical education yet he kept quoting the law back to them showing their error and often in a way which was quite humbling.

Again, always reading the New Testament in a literal (or strictly metaphorically) sense would mean missing so much more than the author was trying to communicate. This is a good example of the content and unity of the scripture.

<sup>5</sup> Apostolic Exhortation of the Holy Father Francis, Evangelii Gaudium, paragraph 147, page 102. Published by Pauline Books and Media 2013, 50 St. Paul Ave, Boston MA.

John 8:1 but Jesus went to the Mount of Olives.<sup>2</sup> At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them.<sup>3</sup> The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group<sup>4</sup> and said to Jesus, "Teacher, this woman was caught in the act of adultery.<sup>5</sup> In the Law Moses commanded us to stone such women. Now what do you say?"<sup>6</sup> They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger.<sup>7</sup> When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her."<sup>8</sup> Again he stooped down and wrote on the ground.<sup>9</sup> At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there.<sup>10</sup> Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"<sup>11</sup> "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

What is going on here? Why is Jesus writing in the dirt? Why would the Pharisees walk away humiliated when this woman was clearly, clearly caught in a stone-able offense? The key here is to look at the content and unity of the scripture. If we back up just a bit to John 7:37 we see that Jesus made a very interesting quote which taken out of context by looking at it literally is too abstract to understand.

John 7:37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me,<sup>38</sup> and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'"<sup>39</sup> Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

What does this mean? By its self it seems a metaphor that Jesus was making of Himself for those who come to believe in Him. But there is more to this, He was saying it for the ears of the Pharisees and what would happen the next morning. Jesus knew what would happen the next morning. The Jews confronted Jesus with the adulterous woman and the Pharisees wanted to stone her. The key is verse 9 when he wrote in the ground. The Jews knew what he was doing since they too knew scripture and Jeremiah 17:13

O Lord, the hope of Israel, all who forsake thee shall be put to shame; those who turn away from thee shall be written in the earth, for they have forsaken the Lord, the fountain of living water.

The very quote that mesmerized the palace guard who were supposed to arrest Jesus the previous evening is now used to shame the Pharisees that next morning so badly they each walked away without casting a stone. The Pharisees knew scripture and what His actions meant. In light of this a person can go back and read more of Jeremiah in the context that the prophet is referring to Jesus when he talks about the coming of the messiah and the Lord.

Let's find another reference using typology where the New Testament is buried in the Old Testament. One of my favorites is the 3 Kings of the Orient. This is such a great song we sing during the Christmas time to celebrate the birth of Jesus. Then one day a person says to me that Catholics have it wrong. The bible does not say 3 or kings at all, it says magi. Did the Catholic Church really

get this so wrong? Well if you read the text as is you might think that. But if you read it in the context of the unity of scripture you will see that the Catholic Church sees a much, much bigger message.

New Testament	Old Testament
<p>Matthew 2 After Jesus was born in Bethlehem in Judea, during the time of King Herod, <b>Magi from the east</b> came to Jerusalem <sup>2</sup> and asked, “Where is the one who has been born king of the Jews? We saw his <b>star</b> when it rose and have come to worship him.” <sup>3</sup> When King Herod heard this he was disturbed, and all Jerusalem with him. <sup>4</sup> When he had called together all the people’s chief priests and teachers of the law, he asked them where the Messiah was to be born. <sup>5</sup> “In <b>Bethlehem</b> in Judea,” they replied, “for this is what the prophet has written: [Typology – the Jews are Quoting Micah 5:6]</p> <p><sup>7</sup> Then Herod called the Magi secretly and found out from them the exact time the <b>star</b> had appeared. <sup>8</sup> He sent them to Bethlehem and said, “Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him.”</p>	<p><b>Micah 5:6</b> <sup>6</sup> “But you, <b>Bethlehem</b>, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a <u>ruler</u> who will shepherd my people Israel.”</p> <p><b>Number 24: 15-17 Balaam’s Fourth Message</b> Then he spoke his message: “The prophecy of Balaam son of Beor, the prophecy of one whose eye sees clearly,<sup>16</sup> the prophecy of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:<sup>17</sup> “I see him, but not now; I behold him, but not near. <b>A star will come out of Jacob;</b> a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the people of Sheth.</p>

This is important. The word Magi and then the little words after it “from the east” have a typological meaning looking at the Old Testament. The word Magi refers to the wise or learned members of a royal court. But why does the song reference 3 kings and gifts? If we look at the references in our bibles you should see 3 of them for the typology of this part of the Gospel of Matthew. Psalm 72:10, Isaiah 60:6,9 and from Numbers 24:15-17

Psalm 72:10 May the **kings** of Tarshish and of distant shores, bring tribute to him. May the **kings** of Sheba and Seba present him gifts.<sup>15</sup> May **gold** from Sheba be given him. [These countries are in the east]

Is: 60:6,9 Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord.  
<sup>9</sup>Surely the islands look to me; in the lead are the ships of Tarshish, bringing your children from afar, with their silver and gold, to the honor of the Lord your God, the **Holy One of Israel**, for he has endowed you with splendor.

Nm 24:15-17 <sup>15</sup> Then he spoke his message: “The prophecy of Balaam son of Beor, the prophecy of one whose eye sees clearly,<sup>16</sup> the prophecy of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:<sup>17</sup> “I see him, but not now; I behold him, but not near. A star will come out of Jacob; a **scepter** will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the people of Sheth. (Regarding the scepter see Gen 49:10)

So there are in the Old Testament specific references to the future as to how the Son of God, our King would be received in the future when He is born. He will be presented precious gifts from

the Kings of the east when His star is shown. Three, three, always three when there is reference to the Lord.

The reference of three has its own very interesting study with regards to typology. This is a fun reference as well. We know that God is one god in the form of 3 persons; the Holy Trinity as Father, Son and Holy Spirit. We can look as far back as the very first book of the bible to see this fact and why we need to understand that God is three persons we need to recognize at all times. This one is fun. Scripture flip flops from singular to plural in the whole chapter when speaking in the first person of God:

Gen 1:26 Then God said, "Let **us** make mankind in **our** image, in **our** likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

Gen 18: 1-3 The Lord appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day.<sup>2</sup> Abraham looked up and saw **three men** standing nearby. When he saw **them**, he hurried from the entrance of his tent to meet **them** and bowed low to the ground.....<sup>13</sup> Then **the Lord** said to Abraham, "Why did Sarah laugh and say, 'Will I really have a child, now that I am old?'<sup>14</sup> Is anything too hard for the Lord?<sup>15</sup> I will return to you at the appointed time next year, and Sarah will have a son.".....<sup>35</sup> When the Lord had finished speaking with Abraham, **he** left, and Abraham returned home.

This goes on throughout the book of Genesis and again gives us a new light to read the book of Genesis as it refers to our understanding of God now and how he communicated to us in the past.

## Chapter 2: Old Testament History and Style when it was written

In order to understand how Jesus is referenced in the Old Testament, you need to understand when the different books of the Old Testament were written, the writing style of the time and the purpose of the books. We need to keep in mind what the author was trying to communicate and we need to keep in mind how all of this if held together applies to the entire unity of scripture. **The Pentateuch** would be the first 5 books written by Moses somewhere between 1444-1400 BC. These books are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These books give an historical account of mankind with special emphasis on God's chosen people from the creation of mankind to the people of Israel about to re-enter the Promised Land. These books reflect on history but are not written as a history book would be written today. The genealogy is extremely important in the communication of the author. The power of God is extremely important to the author. The obvious communication and covenants are extremely important to the author. The stories of creation, the tower of Babel and Noah's Ark may seem too fantastic to be taken literally for our current context of reading history. Does that mean Moses who wrote the first 5 books of the bible was lying? Doubtful. The stories no doubt are true, but the communication of the story was clearly done in a way different than history is communicated in modern times. We can say the stories are true because they are recorded by more than just Moses and the Jews.<sup>6</sup> The great flood is recorded by several other cultures and languages. The tower of Babel, the birth of the great leader/prophet (Moses, Sargon I and others) being adrift in the river and of course the creation of the world. Each told with certain flair and characteristics of the culture who wrote it.

Noah's Ark on Mt. Ararat, Armenia / Turkey



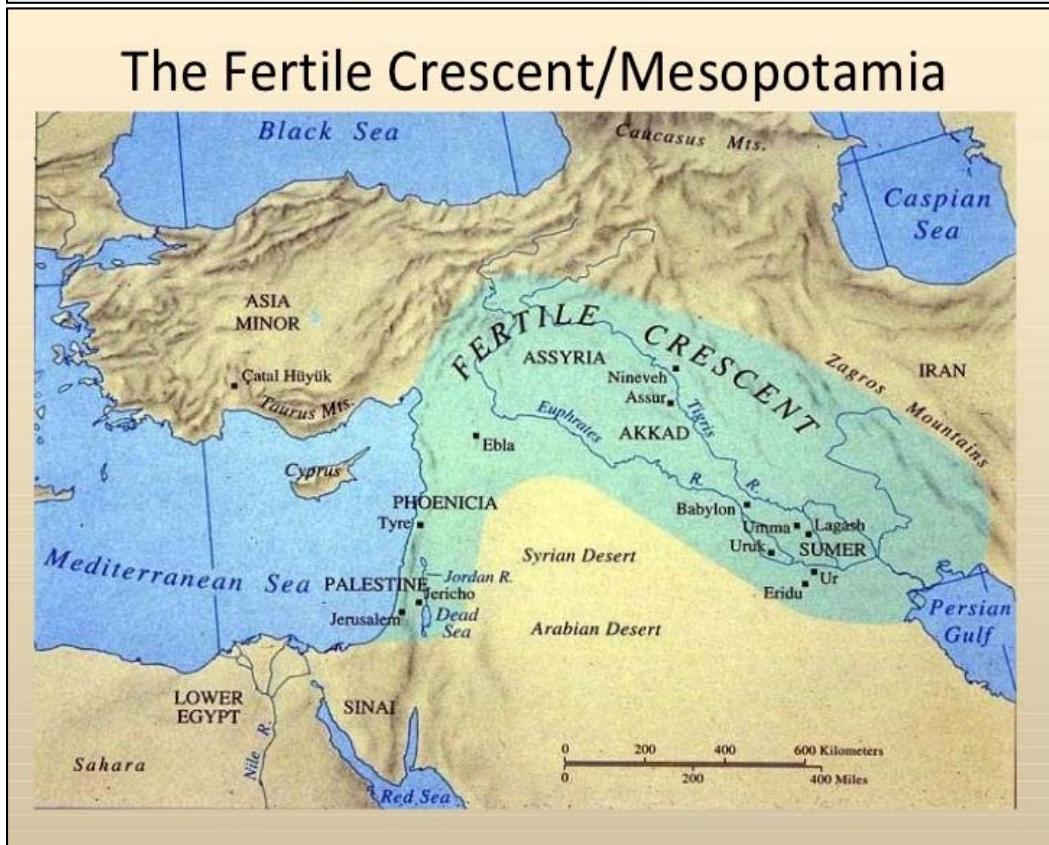
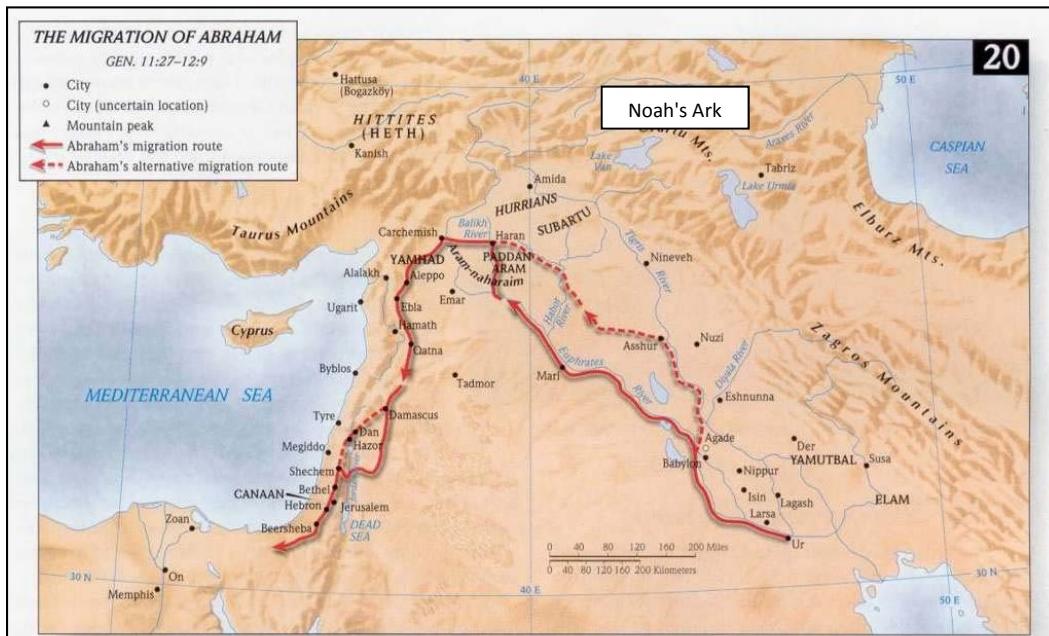
The first five books document the oral tradition at the time of Moses. Much of what Moses wrote is also mentioned in a non-canonical book called the book of Enoch written around the 3rd century BC and several fragments found in the Dead Sea Scrolls of Qumran. The stories use imagery and a surprisingly intimate relationship to God. God speaks with Adam and Eve seemingly face to face. In

<sup>6</sup> Poem of Atrahasis - Babylon; A mention of the flood in the Kings of Sumerian list, 3800B.C, and preserved in the Assyrian Library; Enil king of the gods wants to wipe out mankind for keeping him awake, but Ea, who has sworn to protect man whispers the news to Utnapishtim in a dream and he escapes in a boat with his family; The Story or Noah in the Book of Genesis; Yang Shao the Chinese warrior who tears open the sky unleashing the flood; In India a fish warns the wise King Manu of the coming flood; Mayan Empire has the story of 400 sons who survive the great flood by turning into fish; In Peru, a llama warns a wise man who climbs a mountain; The Legend of Gilgamesh chronicled in Akkadian tablets who survives a great flood.

Genesis God speaks plainly to Abraham, Noah, Isaac and Jacob. In Genesis, Enoch is also the first person mentioned who is taken up to Heaven Body and Soul along with Elijah. Only the good thief crucified with Jesus is said to be the only other person who obtained a sure passage to Heaven.

In Genesis we learn how we were created by the Creator. Our souls were created in Heaven and then God creates our bodies and breathes our soul into the flesh joining body and soul in the second story of creation (according to the Jewish philosopher Philo). The point of the story of creation is not the pre-supposition of facts; the point is that God, who created the Heavens and the Earth created Man from NOTHING! It is only through God that we continue to exist.

The books of the Pentateuch tell the story of civilization since creation to the time of Moses. During this era, there are two types of people: nomads and farmer/hunter/gatherers. The nomads continue to travel to all parts of the globe. The others stay close to a viable source of water and reliable perennial crops. These four reliable locations are the Lower Egypt Nile Delta where King Menes creates his first dynasty; the Fertile Crescent is the next area which extends from Ur and Suma at the mouth of the Red Sea up to what is now called Turkey. The Tigris and Euphrates rivers supply the water for this area. Third is the Indus Valley and areas within the northern part of India. Lastly in the low-lands of China between the Yangtze and Yellow River. The Old Testament is primarily concerned with the Fertile Crescent.



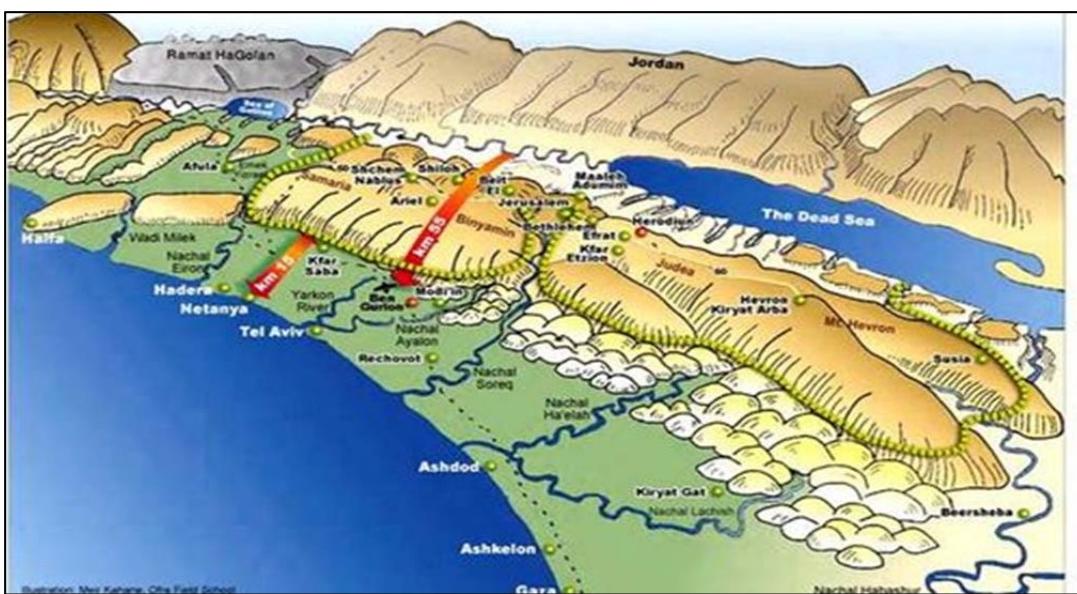
In the map above, you will notice that the Fertile Crescent comes down along the coast of Israel. In-between Israel and Babylon is the Arabian Desert. It was difficult to cross this space with an army. The result was the Babylonians, Akkadians and Assyrians would have to go up and around Israel if they were going to war with the other great superpower of the day, the Egyptians. In the books Judges and Kings, these types of battles occurred often, so they are mentioned often because it was a part of the Jewish history. The Jews needed to either have a very good army or have some very

good allies. For example, Jezebel who was the daughter of the Phoenician King was married to Ahab of Northern Israel.

1 Kings 16: 30-31 Ahab son of Omri did more evil in the eyes of the LORD than any of those before him. <sup>31</sup> He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians (Sidon on the coast), and began to serve Baal and worship him.

Due to this alliance, the Assyrians thought long and hard about attacking. Ahab was a good commander, but the Phoenicians were a very tough army. Fighting the Jews and Ahab also meant fighting the Phoenicians of Sidon.

So battles were fought up and down the coast of Israel for 1,500 years with Jerusalem tucked out of the way in the mountains and no one really paid too much notice. There was no reason to attack Jerusalem way up the mountains or to cross the deserts to Jerusalem from Samaria.



The next books are referred to as the **Historical books**. Joshua, Ruth and Tobit continue the story where the Pentateuch left off. Time jumps forward from 5000 BC of Adam and Eve to Abraham of 1800 BC to Moses and the Jewish people 1400 BC - 1000 BC. The next books of Samuel 1 and 2, Judges, Kings 1 and 2, Chronicles 1 and 2 and Maccabees 1 and 2 are an historical account of the Jewish people as a **nation** (1000 BC - 250 BC). These books are trying to communicate more of a factual reference to the events that took place at various times of the Jewish nation. The numbers of people, the individual involved and now a reference to the years when it took place by stating the reign of various kings of different kingdoms. These books of the bible are difficult for some people when the text is not taken into consideration of the time and genre of the writing. At the time when these books were written from 850 BC to 250 BC, the Near East and Middle East were in a state of constant war and flux. The nations were made up of city states. Kings of cities would conquer other cities and require tribute (taxes) paid to them. A collection of cities made up what we would consider a nation. The kings would record their victories on "stele" or pillars which would record their victories. A lot of people have found reading the books of Judges and Kings I and II very difficult. The relationship with God seemed too focused on war and killing. So much killing that some people came to believe there are two different gods: one of the Old Testament who is concerned with war and punishment, and one of the New Testament who is all about mercy and redemption. This caused a

heretical teaching known as Marcionism. This teaching rejected the Old Testament entirely believing one true God could not be so cruel. This was in 140 AD about 110 years after the resurrection of Jesus. Even near the time of Jesus, the texts were misinterpreted. As mentioned earlier, the books of Judges and Kings were using the historical styles of the time they were written. Documenting the amount of death and cruelty of the opponent demonstrated the relative size of the victory (or defeat).

The greater the amount of enemy killed, the greater the victory. This is how history was recorded at this time. The book of Kings is no different. The most famous of these markers is the Code of Hammurabi around the time of Abraham 1800 BC.



The code is actually a set of laws or norms for the society to use as a code of law. The second image above is an Akkadian stele showing the victory of King Naram-Sin (Descendent of Sargon I) over the Kassites, a tribe East of Ur over the Zagros Mountains in what is now Southern Iran. This stele is dated around 2300 BC. Sargon is described in ancient Semitic language of having many of the same attributes of Moses and Jesus but these writings are not part of the bible.

After this come the books of Wisdom which provide for more of moral development and life lessons as to how a person should live as a servant of God. These books are the books of Psalms, Proverbs, Wisdom, Song of Solomon, Lamentations and Ecclesiastes. Often these are written in more artistic and poetic ways. Words are used to express more than just the translation but a holistic and soulful understanding of life with God.

The next set of books is the **Prophetic books**. These are the lives of the prophets of Israel. These books remind the Jewish people of that time when the prophets lived and what they had to do to serve God or return to God. They also tell of what will happen if they do not return to God. The books often have a dual meaning for the people they addressed in their lifetime and for the coming of the new Messiah. The Messiah translates as the anointed one, the new king of Israel. There were prophets during the time of the Kings, during the time of their exile in Babylon, and the foretelling of the King of Kings, Jesus.

The Old Testament can still be confusing even if you are looking back from a reference in the New Testament. As a frame of reference I strongly suggest taking some time to study the Old Testament in a systematic way. There is no better source of learning the Old Testament from a Christian perspective than taking a program called "The Bible Timeline" by Jeff Cavins.

Understanding the time, writing style, message, continuity with scripture and the overall content are all part of understanding the books of the bible and how their meaning and message are to be understood by the faithful. But what does it take to be accepted as part of the accepted bible as

we know it today? "Gospel" means good news but it is also a reference to the truth. There are 4 Gospels. There are several other known writings such as the Acts of Pilot or Nicodemus or Thomas, the gospel of Mary Magdalene and the Book of Enoch just to name a few. Why would these be rejected while only the Gospels of Matthew, Mark, Luke and John are accepted? The writings are examined to determine:

1. If the vocabulary and writing style are consistent with the time that they are purposed to have been written (30 AD to 150 AD)
2. If the writing is consistent with the content and unity of other scripture
3. If the writing is consistent with the living tradition of the faith

These other so called gospels are not truth. The time of their creation, intent and messages are sometimes interesting but not the Gospel that the Apostles wanted communicated with the name of Jesus Christ and His Holy Church. Often these other writings are written in the first person while the true Gospels are written in the third person. This is important because the message of any Gospel is Jesus Christ. The apostle John wrote in his Gospel:

*John 20:3-6 New American Standard Bible (NASB)*

<sup>3</sup> So Peter and the other disciple went forth, and they were going to the tomb. <sup>4</sup> The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; <sup>5</sup> and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in. <sup>6</sup> And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*.

John simply refers to himself as "the other apostle" because it takes from the message that Jesus has risen. That is all that matters. These other writings are also scrutinized for the validity of the time for which it is written. If it is written significantly after the resurrection of Jesus, it is not authentic. Second hand knowledge is generally not used when determining the true teaching of Jesus Christ.

Some of the additional writings are not all necessarily "bad". They are just not accepted as true Gospel. The book of Enoch is very interesting in that it repeats many of the writings of Moses. This is important because it validates the relative verbal tradition of the Jewish faith. It demonstrates that the Pentateuch was not just some story created by Moses. The Acts of Pilot has some interesting subject matter that relates to the events when Jesus was interrogated by Pilot. Roman culture often had statues of Roman heroes and gods which line the formal chambers. In the Acts of Pilot, even the statues obey the words of Jesus. It is fun for me to consider the events, but it really does not point to the teaching of Jesus Christ.

The point here is that the Old and New Testament scripture were selected carefully based on years of tradition, content, unity and validation of the writing. The Old Testament was collected from the Torah and translated into Greek by Egyptian King Ptolemy II in 250 BC. It was then referred to as the Septuagint and the accepted collection of Old Testament Books even to this day. Jesus referenced the Septuagint when referring the Psalms.

## Chapter 3: Looking for Jesus in the Old Testament:

We read above how the Old Testament communicates an ancient history of the Jewish people. There is more to the words than just Jewish history. Jesus Christ is referenced as the Messiah, over and over again in each book of the Old Testament. For reference sake, let's find some descriptions of the Messiah and then some prophecy of the coming Messiah.

Over the centuries Jesus has been described by the use of several metaphors:

1. Relating to 3 days
2. Green Tree
- 3. Water (waters of Baptism)**
4. Healing of the Blind, Lame and Deaf; releasing the captives.
5. Single Sacrifice for our sins and redemption
6. Priest, Prophet and King
7. God, Flesh and The Word
8. Bread and Wine
9. Yahweh and Israel / Jesus and the Church
10. Ascending / Descending, Anabatic/Katabatic, Exodus / Return, Sin / Redemption

Let's take a look at the different books of the Old Testament and see where we can find some of these references starting with Genesis.

Old Testament	New Testament
<b>Gen 1:1-3</b> <sup>1</sup> In the beginning when God created the heavens and the earth, <sup>2</sup> the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. <sup>3</sup> Then God said, "Let there be light"; and there was light.	<b>John: 1-5<sup>1</sup></b> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things came into being through him, and without him not one thing came into being. What has come into being <sup>4</sup> in him was life, and the life was the light of all people. <sup>5</sup> The light shines in the darkness, and the darkness did not overcome it.
<b>Gen 3: 22</b> Then the LORD God said, "See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever"—  <b>Gen 14:18</b> And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High  <b>Gen 18: 2-5</b> He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. <sup>3</sup> He said, "My lord, if I find favor with you, do not pass by your servant. <sup>4</sup> Let a little water be brought, and wash your feet, and rest yourselves under the tree. <sup>5</sup> Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said."	<b>Mt 26:26-28</b> While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." <sup>27</sup> Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; <sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.  <b>Jn 13:5</b> Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him
<b>Gen 40:9-19</b> So the chief cupbearer told his dream to Joseph, and said to him, "In my dream there was a vine before me, <sup>10</sup> and on the vine there were <b>three</b> branches. ... " <sup>12</sup> Then Joseph said to him, "This is its interpretation: the <b>three branches are three days;</b> <sup>13</sup> <b>within three days Pharaoh will lift up your head</b> "	<b>Lk 18: 31-33</b> <sup>31</sup> Then he took the twelve aside and said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. <sup>32</sup> For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. <sup>33</sup> After they have flogged him, they will

<p><b>and restore you to your office;</b> .... <sup>14</sup> But remember me when it is well with you; ... <sup>16</sup> When the chief baker saw that the interpretation was favorable, he said to Joseph, "I also had a dream: there were <b>three</b> cake baskets on my head, <sup>18</sup> And Joseph answered, "This is its interpretation: the three baskets are three days; <sup>19</sup> within three days Pharaoh will lift up your head—from you!—and hang you on a pole; and the birds will eat the flesh from you."</p> <p><b>Ex 3:18</b> They will listen to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; let us now go a <b>three days'</b> journey into the wilderness, so that we may sacrifice to the LORD our God.'</p> <p><b>Ex 16:4</b> Then the LORD said to Moses, "I am going to rain <b>bread from heaven</b> for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not.</p> <p><b>Ex 19:11</b> <sup>11</sup> and prepare for the <b>third day</b>, because on the third day the LORD will come down upon Mount Sinai in the sight of all the people.</p>	<p>kill him, and on the <b>third day</b> he will rise again."</p> <p><b>Lk 11:3-4</b> Give us each day our <b>daily bread</b>.</p> <p><sup>4</sup> And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial."</p> <p><b>Mt 4:4</b> But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'"</p>
<p><b>Deut 8:3</b> He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the LORD.</p>	<p><b>All 1Sam 10</b>  <b>1 Sam 25:41</b><sup>41</sup> She rose and bowed down, with her face to the ground, and said, "Your servant is a slave to wash the feet of the servants of my lord."  <b>Lk 7:38</b><sup>38</sup> She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.</p>
<p><b>1 Sam 9:20</b> As for your donkeys that were lost three days ago, give no further thought to them, for they have been found. And on whom is all Israel's desire fixed, if not on you and on all your ancestral house?"  <b>1 Sam 30:12</b> they also gave him a piece of fig cake and two clusters of raisins. When he had eaten, his spirit revived; for he had not eaten bread or drunk water for three days and three nights.  <b>1 Kings 12:5</b> He said to them, "Go away for three days, then come again to me." So the people went away.</p>	<p><b>2 Kings 20:8</b> Hezekiah said to Isaiah, "What shall be the sign that the LORD will heal me, and that I shall go up to the house of the LORD on the third day?"</p>
<p><b>2 Kings 16: 4</b><sup>4</sup> He sacrificed and made offerings on the high places, on the hills, and under every green tree.</p>	<p><b>2 Kings 17:10</b><sup>5</sup> they set up for themselves pillars and sacred poles on every high hill and under every green tree</p>
<p><b>Psalms:</b>  <b>1: 3</b> He is like a tree planted by streams of water.  <b>23:2-3</b> he makes me lie down in green pastures, He leads me beside still waters, He restores my soul.  All of Psalm 104.</p>	<p><b>Mt 11:2-6</b> When John heard in prison what the Messiah was doing, he sent word by his disciples <sup>3</sup> and said to him, "Are you the one who is to come, or are we to wait for another?" <sup>4</sup> Jesus answered them, "Go and tell John what you hear and see: <sup>5</sup> the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news</p>

	brought to them. <sup>6</sup> And blessed is anyone who takes no offense at me.”
<b>Is 34:5</b> Then the eyes of the blind shall be opened, and the ears of the deaf unstopped  <b>Is 42:6-7</b> I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, <sup>7</sup> to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.	<b>Is 29:18-19</b> On that day the deaf shall hear the words of a scroll, and out of their gloom and darkness the eyes of the blind shall see. <sup>9</sup> The meek shall obtain fresh joy in the LORD, and the neediest people shall exult in the Holy One of Israel.
<b>Is 44:3</b> For I will pour water on the thirsty land, and streams on the dry ground ;I will pour my spirit upon your descendants, and my blessing on your offspring.	<b>Jn 7:37-38</b> <sup>37</sup> On the last day of the festival, the great day, while Jesus was standing there, he cried out, “Let anyone who is thirsty come to me, <sup>38</sup> and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’”
<b>Is 61:1</b> The spirit of the Lord God is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners	
<b>Hos 6: 1-2</b> “Come, let us return to the LORD; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up. <sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him.	

After a while, it gets to the point where the references seem never ending. Each time a story is read from the Old Testament, you will begin to see how it relates directly to a teaching in the New Testament and the life of Jesus. The Catholic Mass generally has three readings during each mass. You can now take the readings from the Old Testament, Psalms and New Testament and string them together as to how they all point to the Gospel reading for that day.

The specific prophecy of Jesus is almost endless, but here is a list of the more obvious and specific references in the Old Testament we have been given in order to recognize that Jesus is the Messiah:

### **Gods promise to Moses to send a Prophet**

Deut 18:18 I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.<sup>19</sup> If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

### **In the second Israel exile, a prophesy of the coming of the Son of Man**

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.<sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

### **The declaration of the Priest, Prophet and King**

Is 61:1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted , To proclaim liberty to captives And freedom to prisoners;

### **He will be from the house of David**

2 Sam 7:12-16 12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

### **He will be Lord and servant**

Ps 110:1 The LORD says to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet."

### **Born of a Virgin**

Is 7:13-14 13 Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of men? Will you try the patience of my God also? 14 Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.

### **He will be born in Bethlehem**

Mich 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting

### **Elijah will come again to prepare the way for the Messiah**

Mal 4:5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.<sup>6</sup> He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

### **A star in the East marking His birth**

Nm 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

### **The wise will recognize His coming**

Psalm 72:10 May the kings of Tarshish and of distant shores, bring tribute to him. May the kings of Sheba and Seba present him gifts.<sup>15</sup>: May gold from Sheba be given him. [These countries are in the east]

Is: 60:6,9 Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord.<sup>9</sup> Surely the islands look to me; in the lead are the ships of Tarshish, bringing your children from afar, with their silver and gold, to the honor of the Lord your God, the Holy One of Israel, for he has endowed you with splendor.

Nm 24:15-17 15 Then he spoke his message: "The prophecy of Balaam son of Beor, the prophecy of one whose eye sees clearly,<sup>16</sup> the prophecy of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened: 17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the people of Sheth. (Regarding the scepter see Gen 49:10)

### **Comes to Jerusalem on a donkey**

Zech 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

### **Deemed worthy by the people**

Ps 118:26 Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD

### **He will be betrayed for 30 pieces of silver**

Zech 11:12-13 12 I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages.<sup>13</sup> Then the LORD said to me, "Throw it to the potter, that magnificent price at which I was valued by them." So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.

### **He will be persecuted unjustly**

Is 53 4 Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted.<sup>5</sup> But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. .... and the LORD has laid on him the iniquity of us all.<sup>7</sup> He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.<sup>8</sup> By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished.<sup>9</sup> He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.<sup>12</sup> Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

### **His suffering described in detail**

Psalm 22:1,7 1 My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning?<sup>7</sup> All who see me mock at me, they make mouths at me, they wag their heads;<sup>8</sup> "He committed his cause to the LORD; let him deliver him, let him rescue him, for he delights in him!" they have pierced my hands and feet --<sup>17</sup> I can count all my bones --they stare and gloat over me;  
Ps 22:18 they divide my garments among them, and for my raiment they cast lots.

### **From the house of David, gaze on whom the pierce**

Zech 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

### **He will drink the last cup of the Paschal meal completing the sacrifice**

Psalm 69:21 21 They gave me poison for food, and for my thirst they gave me vinegar to drink.

### **His Last words**

Ps 31:5 "Into your hands I commit my spirit"

### **He will be buried in a rich man's sepulcher**

Gn 22:6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead.

### **Will Rise after 3 days**

Hos 6:2 "He will revive us after two days; He will raise us up on the third day, That we may live before Him.

## Chapter 4: The Weekly Mass Typology

The Holy Catholic Mass relives and explains the entire Economy of Salvation. The mass readings explain the entire typology of the Old and New Testaments as well as the various liturgical celebrations. The first week of Lent is a classic example of typology. The readings and responsorial meditative Psalm are all tied together. Let's look at these readings and identify the typology.

Reading 1, Genesis 2:7-9, 3:1-7

<sup>7</sup> Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being.<sup>8</sup> Yahweh God planted a garden in Eden, which is in the east, and there he put the man he had fashioned.<sup>9</sup> From the soil, Yahweh God caused to grow every kind of tree, **enticing** to look at and good to eat, with the tree of life in the middle of the garden, and the tree of the **knowledge of good and evil**.<sup>3:1</sup> Now, the **snake was the most subtle of all the wild animals** that Yahweh God had made. It asked the woman, 'Did God really say you were not to eat from any of the trees in the garden?'<sup>2</sup> The woman answered the snake, 'We may eat the fruit of the trees in the garden.'<sup>3</sup> But of the fruit of the tree in the middle of the garden God said, "You **must not** eat it, nor touch it, **under pain of death**."<sup>4</sup> Then the snake said to the woman, 'No! You **will not die!**'<sup>5</sup> God knows in fact that the day you eat it your eyes will be opened and you **will be like gods**, knowing good from evil.<sup>6</sup> The woman saw that the tree was good to eat and pleasing to the eye, and that it was **enticing for the wisdom** that it could give. So she took some of its fruit and ate it. She also gave some to her husband who was with her, and he ate it.<sup>7</sup> Then the eyes of both of them were opened and they realized that they were naked. So they sewed fig-leaves together to make themselves loin-cloths.

From the first book of the bible in the story of creation we were tempted by Satan and we failed, That is to say Adam and Eve, the first creation of mankind with a soul sinned. Now, are we doomed or is our creator going to redeem us by the price of His son.

Responsorial Psalm, Psalms 51:3-4, 5-6, 12-13, 14, 17

<sup>3</sup> For I am well aware of my offences, **my sin is constantly in mind**.

<sup>4</sup> Against you, you alone, **I have sinned**, I have done what you see to be wrong, that you may show your saving justice when **you pass sentence**, and your victory may appear when you give judgment,

<sup>5</sup> remember, I was born guilty, a sinner from the moment of conception.

<sup>6</sup> But you delight in sincerity of heart, and in secret you teach me wisdom.

<sup>12</sup> **Give me back the joy of your salvation**, sustain in me a generous spirit.

<sup>13</sup> I shall teach the wicked your paths, and sinners will return to you.

<sup>14</sup> Deliver me from bloodshed, God, **God of my salvation**, and my tongue will acclaim your saving justice.<sup>17</sup> Sacrifice to God is a broken spirit, a broken, contrite heart you never scorn.

The Psalm lays out our prayer very well. We sinned and you are our only salvation. We are born with sin. It is not transferable or negotiable. But there is hope and it is in the Lord.

The second reading is from the New Testament.

Romans 5:12-19

<sup>12</sup> Well then; it was through **one man that sin came into the world, and through sin death**, and thus death has spread through the whole human race

because everyone has sinned.<sup>13</sup> Sin already existed in the world before there was any law, even though sin is not reckoned when there is no law.<sup>14</sup> Nonetheless **death reigned over all from Adam to Moses**, even over those whose sin was not the breaking of a commandment, as Adam's was. He prefigured the One who was to come . . .<sup>15</sup> There is no comparison between the free gift and the offence. **If death came to many through the offence of one man, how much greater an effect the grace of God has had**, coming to so many and so plentifully as a free gift through the one man Jesus Christ!<sup>16</sup> Again, there is no comparison between the gift and the offence of one man. One single offence brought condemnation, but now, after many offences, have come the free gift and so acquittal!<sup>17</sup> It was by one man's offence that **death came to reign over all**, but how much greater the reign in life of those who receive the fullness of grace and the gift of saving justice, through the one man, Jesus Christ.<sup>18</sup> **One man's offence brought condemnation on all humanity; and one man's good act has brought justification and life to all humanity.**<sup>19</sup> Just as by one man's disobedience many were made sinners, so by one man's obedience are many to be made upright.

In the New Testament, Paul perfectly outlines the situation and our fate. It is only through the defeat of Satan by Jesus that we can be redeemed.

Gospel, Matthew 4:1-11

<sup>1</sup> Then **Jesus** was led by the Spirit out into the desert to be **put to the test by the devil.**<sup>2</sup> He fasted for forty days and forty nights, after which he was hungry,<sup>3</sup> and **the tester came** and said to him, 'If you are Son of God, tell these stones to turn into loaves.'<sup>4</sup> But he replied, 'Scripture says: Human beings live not on bread alone but on every word that comes from the mouth of God.'<sup>5</sup> The devil then took him to the holy city and set him on the parapet of the Temple.<sup>6</sup> 'If you are Son of God,' he said, 'throw yourself down; for scripture says: He has given his angels orders about you, and they will carry you in their arms in case you trip over a stone.'<sup>7</sup> Jesus said to him, 'Scripture also says: Do not put the Lord your God to the test.'<sup>8</sup> Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendor.<sup>9</sup> And he said to him, 'I will give you all these, if you fall at my feet and do me homage.'<sup>10</sup> Then Jesus replied, '**'Away with you, Satan!** For scripture says: The Lord your God is the one to whom you must do homage, him alone you must serve.'<sup>11</sup> **Then the devil left him**, and suddenly angels appeared and looked after him.

**Where man was tested and failed**, Christ will succeed and redeem our souls. Even as Satan tempts Jesus, typology is here as Jesus quotes Deut 8:3, 6:13 and then 6:16. At the end of this reading we see again how Jesus is never alone. Angels came to minister Him.

Every day, each celebration of the mass contains this same basic formula where the Old and New Testament are tied together in the Gospel, the Psalms and Evangelists. Every day there is a new set of readings that can be reflected upon with prayer. Over a 3 year period, the entire economy of salvation is defined by showing how the Old Testament is revealed in the New Testament. It is systematic, clear and compelling. This could only be accomplished by God. Remember that the bible was written over centuries about the coming of His Son. Jesus does come and fulfills every prophecy of the redeemer.

The daily mass also chronicles the life and teachings of Jesus. In general, Jesus speaks to us using parables. He is also using the Rabbinic teaching methods used at the time called "heckesh".

This is where two references are used comparing each other to accent or augment the meaning. Again, this is why the Catholic Church uses the Old Testament readings with the New Testament.

When we read the New Testament and the Old Testament especially if we look at the readings selected for weekly mass we should rely on using **Lectio Devinia**. Try to find a few words that jump out for whatever reason and pray on them. This set of readings is a good example of understanding the unity of scripture, the intent of the author and the living tradition of the Church and the Word.

Here is another example of using **Lectio Devinia** when meditating and praying on the daily readings given to us by God and His Church. These readings are from September 14th and the Exaltation of the Cross mass:

#### First Reading:

Numbers 21: 4-9 From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; and the people became impatient on the way.<sup>5</sup> And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food."<sup>6</sup> Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died.<sup>7</sup> And the people came to Moses, and said, "We have sinned, for we have spoken against the LORD and against you; pray to the LORD, that he take away the serpents from us." So Moses prayed for the people.<sup>8</sup> And the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live."<sup>9</sup> So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live.

The Responsorial Psalm: 72:1-2,34-38

<sup>1</sup>Give ear, O my people, to my teaching; incline your ears to the words of my mouth! <sup>2</sup>I will open my mouth in a parable; I will utter dark sayings from of old, When he slew them, they sought for him; they repented and sought God earnestly.<sup>35</sup> They remembered that God was their rock, the Most High God their redeemer.<sup>36</sup> But they flattered him with their mouths; they lied to him with their tongues.<sup>37</sup> Their heart was not steadfast toward him; they were not true to his covenant.<sup>38</sup> Yet he, being compassionate, forgave their iniquity, and did not destroy them; he restrained his anger often, and did not stir up all his wrath.

Second Reading from Philippians 2:6-11

<sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped,<sup>7</sup> but emptied himself, taking the form of a servant, being born in the likeness of men.<sup>8</sup> And being found in human form he humbled himself and became obedient unto death, even death on a cross.<sup>9</sup> Therefore God has highly exalted him and bestowed on him the name which is above every name,<sup>10</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel Reading: John 3:13-17

<sup>13</sup> No one has ascended into heaven but he who descended from heaven, the Son of man.<sup>14</sup> And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,<sup>15</sup> that whoever believes in him may have eternal life."<sup>16</sup> For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.<sup>17</sup> For God

sent the Son into the world, not to condemn the world, but that the world might be saved through him.

Jesus repeats what was written in the book of Numbers 21.

The people grumbled about their faith and wanted to return but did not know how. They looked to Moses and God to save them from the serpents. A Golden Serpent placed high on a wooden pole was made so that those who gazed on it and believed will be saved.

Jesus, the only Son of God is sent to us. God held His anger and sent His only Son to us in human form to be made the perfect sacrifice for His children so that those who put their gaze on Him, hanging on the cross and have faith will be saved. You do not have to be a biblical scholar to be touched by these words which are calling out to us. It becomes easier to see the love that God has for us in the Old Testament and well as the new.

Here is another one from the 3<sup>rd</sup> Sunday of Lent

First Reading Ex 17:3-7	Psalm 95:1-2,6-7,8-9	Second Reading Rm 5:1-2,5-8	Gospel Jn 4:5-42
<p><sup>3</sup> But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" <sup>4</sup> So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." <sup>5</sup> The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. <sup>6</sup> I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. <sup>7</sup> He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"</p>	<p><b>Response: If today you hear God's voice, harden not your hearts.</b></p> <p><sup>1</sup> O come, let us sing to the LORD;  <b>let us make a joyful noise to the rock of our salvation!</b></p> <p><sup>2</sup> Let us come into his presence with thanksgiving;      let us make a joyful noise to him with songs of praise!</p> <p><sup>3</sup> For the LORD is a great God, and a great King above all gods.</p> <p><sup>4</sup> In his hand are the depths of the earth;      the heights of the mountains are his also.</p> <p><sup>5</sup> The sea is his, for he made it, and the dry land, which his hands have formed.</p> <p><sup>6</sup> O come, let us worship and bow down,      let us kneel before the LORD, our Maker!</p> <p><sup>7</sup> For he is our God, and we are the people of his pasture,      and the sheep of his hand.</p> <p>O that today you would listen to his voice!</p> <p><sup>8</sup> Do not harden your hearts, as at Meribah,      as on the day at Massah in the wilderness,</p>	<p><sup>5</sup> Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. <sup>3</sup> And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.</p> <p><sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. <sup>8</sup> But God proves his love for us in that while we still were sinners Christ died for us.</p>	<p><sup>5</sup> So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. <sup>6</sup> <b>Jacob's well</b> was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.</p> <p><sup>7</sup> A Samaritan woman came to draw water, and Jesus said to her, "<b>Give me a drink.</b>" <sup>8</sup> (His disciples had gone to the city to buy food.) <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) <sup>10</sup> Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you <b>living water.</b>" <sup>11</sup> The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? <sup>12</sup> Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" <sup>13</sup> Jesus said to her, "<b>Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty.</b> The water that I will give will become in them a spring of water gushing</p>

			<p>up to eternal life.”<sup>15</sup> The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep truth.”<sup>25</sup> The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.”<sup>26</sup> Jesus said to her, “I am he, the one who is speaking to you.”</p> <p><sup>39</sup> Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.”<sup>40</sup> So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days.<sup>41</sup> And many more believed because of his word.<sup>42</sup> They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”</p>
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The people under Moses grumbled and rebelled against the Lord. They did not know the lord was with them at that very moment. If we can believe and accept that Jesus is with us always, we would not harden our hearts with the concerns and doubts and troubles of the world. He knows everything about us. If we believe we would sing songs of praise. The Samaritans were considered almost less than human, but it was the faith of the Samaritan woman and her village who recognized the presence of the Lord that made an impact on the apostles.

## Chapter 5: The Sacrifice Typology

A sacrifice to God has been required since the beginning of time. A sacrifice is a deliberate act of free will, giving back to God from the gifts He has given to us. It is expected of us to return the first fruits of our labor back to God. In doing so our sacrifice completes the covenant relationship God has made with us (Gen 1:27-30). Since the fall of Adam, we have been making a sacrifice to God in reparation for breaking our covenant relationship with God. God allows us to restore the covenant and return to him, through the sacrifice.

The concept of a covenant and oath is foundational for understanding God's relationship with His people. A covenant was made by swearing an oath of fidelity, which often included an animal sacrifice as witness to the fidelity sworn. Faithfulness to the oath brought blessings while infidelity brought curses upon the one who was unfaithful. Additionally, making a covenant could include the sharing of a covenant meal and a sign marking the covenant. (Cavins, 2010, p. 11)

In Genesis the sacrifice of Cain was not favored by God because his sacrifice was not proper when compared to the sacrifice of Able (Gen. 4:1-7). This sentiment is echoed by Jesus in the New Testament when he remarks about the poor woman's contribution to the temple. (Mk 12:41-44). What I find intriguing is the use of an animal sacrifice by Able and a cereal sacrifice by Cain. The use of the type of sacrifice to use (animal or cereal) are defined in the book of Leviticus. It is only with Jesus that the one sacrifice of the two is made perfect by the bread and wine of the Last Supper and the use of Himself as the Paschal sacrifice. Noah builds an altar and makes a sacrifice after the flood in thanksgiving and uses an animal. We read further in Genesis how Melchizedek king of Salem (tradition suggests he is Shem the son of Noah) makes an offering with Abraham after he rescues Lot, his son in law. In Gen 14:18-20 we see the use of bread and wine as the offering. Bread and wine will be continually referenced as an offering throughout the rest of the Old Testament. (Exodus 12:14, Judges 19:19, 12:17, 16:8, 16:4, 1 Sam 10:3, 1 Sam 16:20, 1 Kings 7:48, 2 Kg 18:32, Neh 5:15, Ps 78:24, Ez. 3:3). It is a deliberate act by Jesus using bread and wine for the perfect sacrifice of Himself in the New Testament. The presence of bread and wine at significant events throughout the economy of salvation and our history in the Old Testament is not a coincidence. It is intentional, but unknown until the coming of Jesus to present us with the perfect sacrifice and complete the picture.

John 6:51-60 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

After the fall of Adam, the failure of Cain, the great flood and the tower of Babel, God makes a new covenant with Abraham and teaches Abraham how to provide a proper sacrifice to seal the new covenant. In Gen 15-16 Abraham cuts several animals in two and lays them side by side. God passes between the two halves to seal the covenant. Abraham uses this same ritual to ratify a covenant with Abimelech Gen 21:27-34 at the well of Beersheba. In a wonderful tribute to this ancient ritual, a wedding bride will pass down between the two families, the bride's family on one side and the groom's family on the other side. The two families witness and affirm the contract between the covenantal members of the bride and groom and will support and honor the marriage. Together they offer a sacrifice to God and share it in communion with the faithful.

*How can I ever express the happiness of a marriage joined by the Church, strengthened by an offering, sealed by a blessing, announced by angels,*

*and ratified by the Father? . . . How wonderful the bond between two believers, now one in hope, one in desire, one in discipline, one in the same service! They are both children of one Father and servants of the same Master, undivided in spirit and flesh, truly two in one flesh. Where the flesh is one, one also is the spirit. (Tertullian, Ad uxorem. 2,8,6-7:PL 1,1412-1413; cf. FC 13)*

We use the sacrifice as a means to make or redeem a contract, a covenant of which we testify by the action of the sacrifice that we are affirming the covenant and willingly participate in the covenant. But the bloody animal sacrifice is not perfect. It simply fulfills the need at the time. God continues to teach us until he sends His only son to fulfill the perfect sacrifice and redeem His people to Himself. **The Eucharist is the perfect sacrifice.** This is the reason it is always celebrated with any of the other sacraments.

God gives us a clear picture of what the perfect sacrifice will entail. He tests Abraham and in doing so demonstrates the obedience of faith, the necessity of the sacrifice and the joy that results from the faithful sacrifice. Gen 22:1-8 foreshadows the perfect sacrifice of Christ. Abraham brings two others with him just as Christ is sacrificed with two others. Isaac carries the wood of the sacrifice on his shoulders as does Christ. "Where is the offering?" asks Isaac. God himself will provide the sacrifice. At the last moment God stops Abraham (actually an angel) and provides a temporary sacrifice. A ram, not a lamb is caught with its horns in the thicket of the bush. Just like Christ is crowned with thorns. Abraham was tested **at the same location** that Jesus Christ Himself is sacrificed 1,800 years later on Golgotha near the region of Mount Mariah. (Gen 22:2).

The old sacrifices we offered were not the only ones being done during this era. Sacrifices are performed by nearly every culture. The Greeks and Egyptians have their own gods as did the Assyrians and people from the Far East. They would sacrifice different animals to their gods. Baal was most common pagan worship throughout the Old Testament but not the only false god or sacrifice. Others would sacrifice children to Moloch or Baal. As heinous as this might sound to our ears, we are really not much different. We will sacrifice a newly conceived child sleeping in the womb of the mother to protect the worldly possessions we have today. There is no difference.

Jesus came to us incarnate to perform the perfect sacrifice. In the Gospels he teaches us how to live under the laws of God. He teaches us that the Son of Man came to forgive our sins. To prove his point he heals the sick, the lame walk and the deaf hear in order to prove the Son of Man (Dan 7) not only has these powers on Earth but also the power to forgive sin. The power to forgive sin is left only to God. (Mk. 2:10)

The use of a sacrificial offering continues on throughout the Old Testament. In the early days of Christianity as the Church was forming, the sacrifice is the central meaning and purpose of the gathering of the faithful as noted in the writings of St. Justin Martyr (Martyr, 150). Other sacrifices to note: 2 Sam. 24:25 offering of the king; 1 Kings 8:62-64 dedication of the temple; 1 Kings 12:25-33 a bad sacrifice; Elijah and the priests of Baal 1 Kings 18:36-40. This is a blatant triumph of the good sacrifice over a bad sacrifice.

Moses gives us the institution of the Passover sacrifice which Jesus will use to make **Himself** the perfect Paschal sacrifice. The story of God and His covenant with His people continues past Genesis into the book of Exodus. God's chosen people are enslaved in Egypt. They adopt the improper sacrifices of the Egyptians. The people still pray and offer sacrifices, but they are sacrificing incorrectly and to false gods. In order for the people to be restored to the promise of the covenant, they must sacrifice properly to God and live as a people under his law. Moses sets out to

correct the situation. Moses demands from Pharaoh the right to venture a 3 day journey into the wilderness to perform a proper sacrifice. He does not ask for freedom, just the right to perform a proper sacrifice (Ex 5:3-4). Pharaoh refuses. After the 10 plagues which mock the false 10 gods of Egypt, Pharaoh relents. God is going to redeem his people with a proper sacrificial offering, The Passover Sacrifice. To enter into this covenant with God, they must select an unblemished lamb from their flock. The sacrifice of the lamb is made to God. The blood of the lamb is put on the doorpost for everyone to see, especially the angel of death. This is a testimony of their faith and a public renunciation of the false worship they had been living. Not a bone of the sacrifice will be broken. It is then consumed by the believers.

(Ex: 12) <sup>1</sup> Now the LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup> "This month shall be the beginning of months for you; it is to be the first month of the year to you. <sup>3</sup> Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household....<sup>5</sup> Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. <sup>6</sup> You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to **kill it at twilight** (the 9th hour). <sup>7</sup> Moreover, they shall take some of the **blood and put it on the two doorposts** and on the lintel of the houses in which they eat it. <sup>8</sup> They shall eat the flesh that same night, .....—I am the LORD. <sup>13</sup> The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. (New American Standard Bible, 1995)

John 12:14-15 Jesus found a young donkey and sat upon it, as it is written, <sup>15</sup>"Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt." Zech 12:9

Jesus came into Jerusalem on the 10<sup>th</sup> day as the crowds shouted Hosanna in the highest. Four days later Jesus is sacrificed on the cross as the Lamb of God at the exact time of the Passover sacrifice is made. <sup>Matt 25: 45-50</sup> Now from the sixth hour there was darkness over all the land until the ninth hour. <sup>46</sup> And about the ninth hour (**twilight**) **Ex 12**) Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?" This in and of its self is very exciting. Jesus is dying on the cross and He is still trying to teach us. He is actually reciting Psalm 22 which outlines the exact crucifixion. This is incredible!

<sup>1</sup> My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?.....<sup>5</sup> They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

<sup>6</sup> But I am a worm, and no man; a reproach of men, and despised of the people.

<sup>7</sup> All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, <sup>8</sup> He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.....

<sup>14</sup> I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

<sup>15</sup> My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

<sup>16</sup> For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

<sup>17</sup>I may tell all my bones: they look and stare upon me.

<sup>18</sup>They part my garments among them, and cast lots upon my vesture.

<sup>19</sup>But be not thou far from me, O LORD: O my strength, haste thee to help me.

<sup>47</sup>And some of the bystanders, hearing it, said, "This man is calling Elijah."

<sup>48</sup>And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. <sup>49</sup>But the others said, "Wait, let us see whether Elijah will come to save him." <sup>50</sup>And Jesus cried out again with a loud voice and yielded up his spirit.

There is no misunderstanding with this covenant. You choose to follow God by public declaration with the blood on the doorpost and then consummation of the sacrifice. It is by the blood of the lamb that the angel of death will know to pass by because you willfully are a chosen to be one with God. This is the sacrifice Christ will use to perform the perfect and eternal sacrifice. ***In remembrance of the great exodus, the Paschal sacrifice is offered every year on the 1<sup>st</sup> moon of the Jewish calendar. On the 10<sup>th</sup> day the sacrifice is selected. 4 days later the lamb is sacrificed at the Passover meal. We will come back to this. It is important!***

This is all so exciting, but let's continue the original discussion. The next books of the Old Testament describe the history of God's chosen people as they become a nation. One important item to note is the anointing of a King for the people of God. (1 Sam. 10) In each instance from Saul to David to Solomon to Zedekiah, there is an **anointing** of the king with oil and a specific reference to the mother of the king. The wife of the king is not the queen. The documented mother of the king legitimizes the ancestry of the King, and by tradition is the **Queen, the “gebarah”**. In 431 AD the Virgin Mary is declared **“theotokos”** or “Mother of God” at the Council of Ephesus. This is also how we know the Virgin Mary is the Queen of Heaven (CCC.966) and Christ is the King. Remember that the coming of the Messiah, the anointed one will be King. Why is this important? Christ fulfills the prophecies to become Priest, Prophet and King. He fulfills the prophecies as a prophet and priest (Is 61:1), and he fulfills the prophecies and historical requirements to be rightfully anointed King (Born of the house of David in Bethlehem as the prophets said). This will be reviewed in the next chapter.

Moses unites the 12 tribes and makes them a nation without a land over the next 40 years. At the appropriate time, God will return His chosen people as a nation back to the Promised Land, the land of milk and honey. God journeys with His people in the Arc of the Covenant. God provides food from heaven in the form of manna. Daily, God's chosen people must rely on Him to provide them their daily bread. This is where we get the word our Lord Himself gave us in the Lord's Prayer: **"Give us this day our daily bread"**. The lessons begin to repeat themselves in different stories from the Old Testament. In time, they do re-enter the Promised Land. There is a significant amount of history that follows with an era of Judges and then Kings. The nation will split and the chosen people will be taken in captivity again to a foreign land (Babylon). When they return from this second exile, the clock moves quickly to the coming of the true Messiah. I do not want to brush past this too quickly but the next books of the prophets tell the story of the second exile. The prophets warn of the consequences of turning away from God and worshipping false idols. Elisha, Elisha, Jeremiah, Daniel, Malachi, Micah and the others.

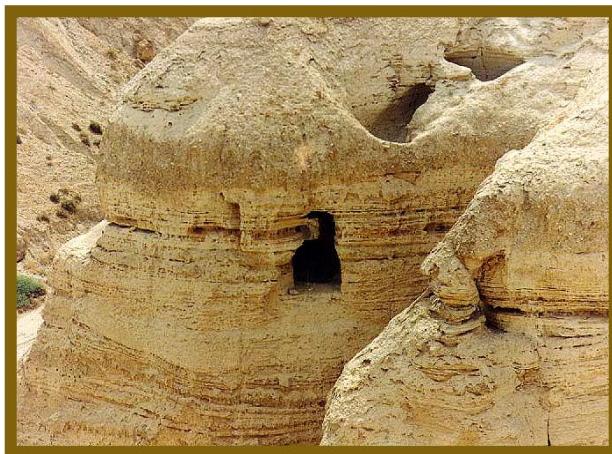
## Chapter 6: Jesus fulfills the prophecies of the Messiah Typology

God reveals through the prophets that the final King, the messiah (anointed one) will be born of a virgin (Is. 7:13-14; Is. 11:1) in the city of Bethlehem to the line of David (Micah 5:2). He will be known by the rising of his star in the 4<sup>th</sup> oracle of Balaam (Numbers 24:17). He shall be called Emmanuel (God is with us). He will fulfill every prophesy made about the messiah and then perform a miracle the likes of heaven and earth have never seen.

Elijah also needs to return announcing the coming of the Lord as foretold by the prophet Malachi 4:5. John the Baptist is Elijah. He announces the coming of the Lord Mt.3:1-6 (Repeating the words Is.40:3-5).

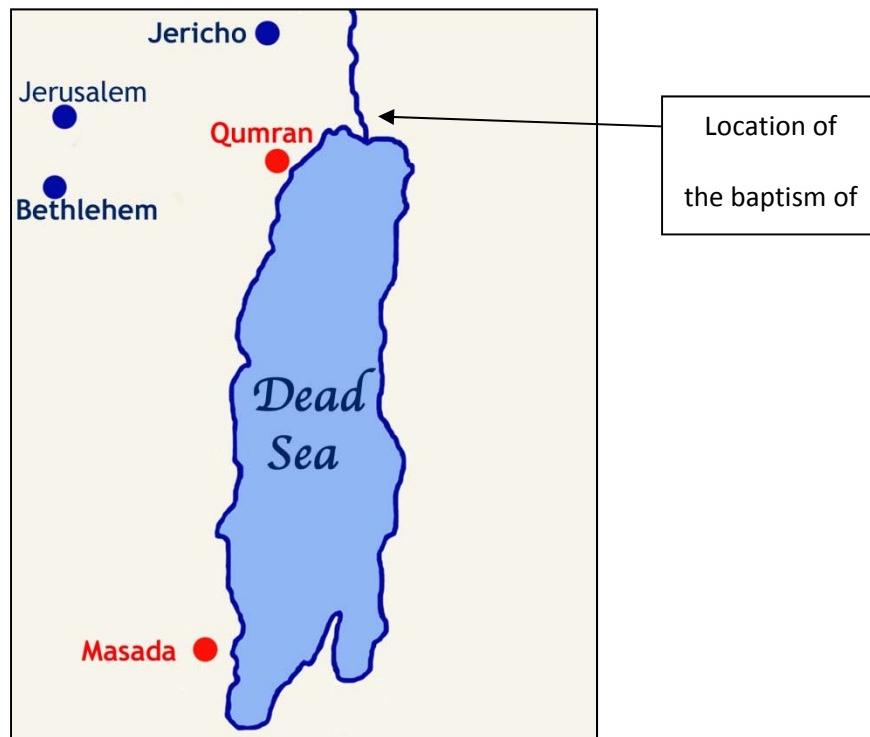
<sup>3</sup> A voice of one calling: “In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. <sup>4</sup> Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. <sup>5</sup> And the glory of the LORD will be revealed, and all people will see it together. For the mouth of the LORD has spoken.” (New American Standard Bible, 1995)

John the Baptist lived a life similar to that of Elijah. He lived in the wilderness and ate locust and honey. He wore cloths identical to Elijah. John would occasionally live with a group of ascetic monks called the Essenes near Qumran. He is noted in their own records in the Dead Sea Scrolls of Qumran. The Dead Sea Scrolls are ancient manuscripts that were discovered in caves along the northwestern shore of the Dead Sea, the lowest spot on earth. It is from the lowest spot on earth where Jesus is baptized and rises up to be the King of all creation and heaven.



A collection of 931 documents, the oldest copies of the Old Testament Jewish sectarian writings composed in Hebrew, Aramaic, and Greek, Produced between 250 BC and AD 68. The scrolls were hidden in Judean desert caves before AD 68.

A short distance from their village is where John performed the baptisms in the Jordan River and where Elijah is believed to have been taken up to heaven. After the baptism of Jesus, our Lord ventured into the desert. This desert can be seen from the Jordan. Jesus is tempted by and defeats Satan.



John is baptizing in the exact location wearing the same clothes worn by Elijah as he was swept up to heaven in a chariot of flame. Later John will be arrested and his followers will come to Jesus. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor." (Lk.7:22)

John knew what this meant, it is Is.35:4-5

<sup>4</sup> say to those with fearful hearts, “Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you.” <sup>5</sup> Then will the eyes of the blind be opened and the ears of the deaf unstopped. (New American Standard Bible, 1995)

Lastly, from the lips of Jesus (Mt 11:14)

<sup>14</sup> And if you are willing to accept it, he is the Elijah who was to come.



This is the traditional location of Jesus Baptism in the Jordan River. It is a short distance from the Essenes of Qumran where John is documented to have stayed.

Enter Jesus. Jesus is born in Bethlehem from the house of David. Wise men come from the East to honor the new King because they understand the meaning of the rising Star (Nm 24:17). Balaam who made the oracle was from the East. Jesus teaches and heals as foretold by the prophets (Is. 35:5-6, Is. 61:1; Lk. 4:18). Later in the Gospel of John 6, we will see how Jesus shows himself to be the Son of God and how he will become the perfect sacrifice. The words are difficult to hear, even for the apostles.

When Jesus begins his ministry after His baptism, He returns to Nazareth and reads out loud in the temple from Is. 61

<sup>1</sup> The Spirit of the Sovereign LORD is on me,  
because the LORD has anointed me  
to proclaim good news to the poor.

Jesus has just declared Himself the anointed Messiah. They almost kill him on the spot for saying it. Jesus embarks on a 3 year ministry to prepare His people. After 3 years, the nation was on edge as to what Jesus really means. Jesus will make everything clear at the coming Passover sacrifice in Jerusalem.

Jesus begins to prepare His disciples for the coming sacrifice. Jesus states perfectly clear that he is the Son of God and to live in him means to eat his body and drink his blood. The body and blood of Jesus is the perfect sacrifice. **He repeats this 4 times** in John 6. "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. . . Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you" (Jn. 6:51, 53).



When the time of Passover arrives, Jesus is coming from the East (Bethany) on a donkey as foretold by the prophets (Zech 9:9) **on the 10<sup>th</sup> day of the 1st** moon and is deemed acceptable (Ps 118 Hosanna in the highest) which fulfills the first part of the Passover sacrifice. **Four days later** at the exact hour of the Passover, Jesus dies on the cross as the perfect sacrifice. For the Jewish Passover, Jesus begins the final and perfect Paschal sacrifice at the last supper. There are four cups of wine drank as part of the Passover meal. He gathers his apostles in an upper room and they begin the traditional Passover meal with a cup of wine and thanks to God. The second cup of wine with the appropriate prayers of little Hillel [PS 115-118] are said and then they begin to eat. Jesus institutes the rituals for the perfect sacrifice. Jesus is anointed (Mt.26: 7). Christ then institutes the proper sacrifice (Mt 26: 26-30). The blood of the sacrifice is the third of the 4 Passover meal cups. The Passover meal is not complete as they prepare to leave. Jesus knows this fact, but they stand and go to the garden of Gethsemane on the Mount of Olives. They walk a very short distance from the upper room before they are actually standing outside the house of Caiaphas.

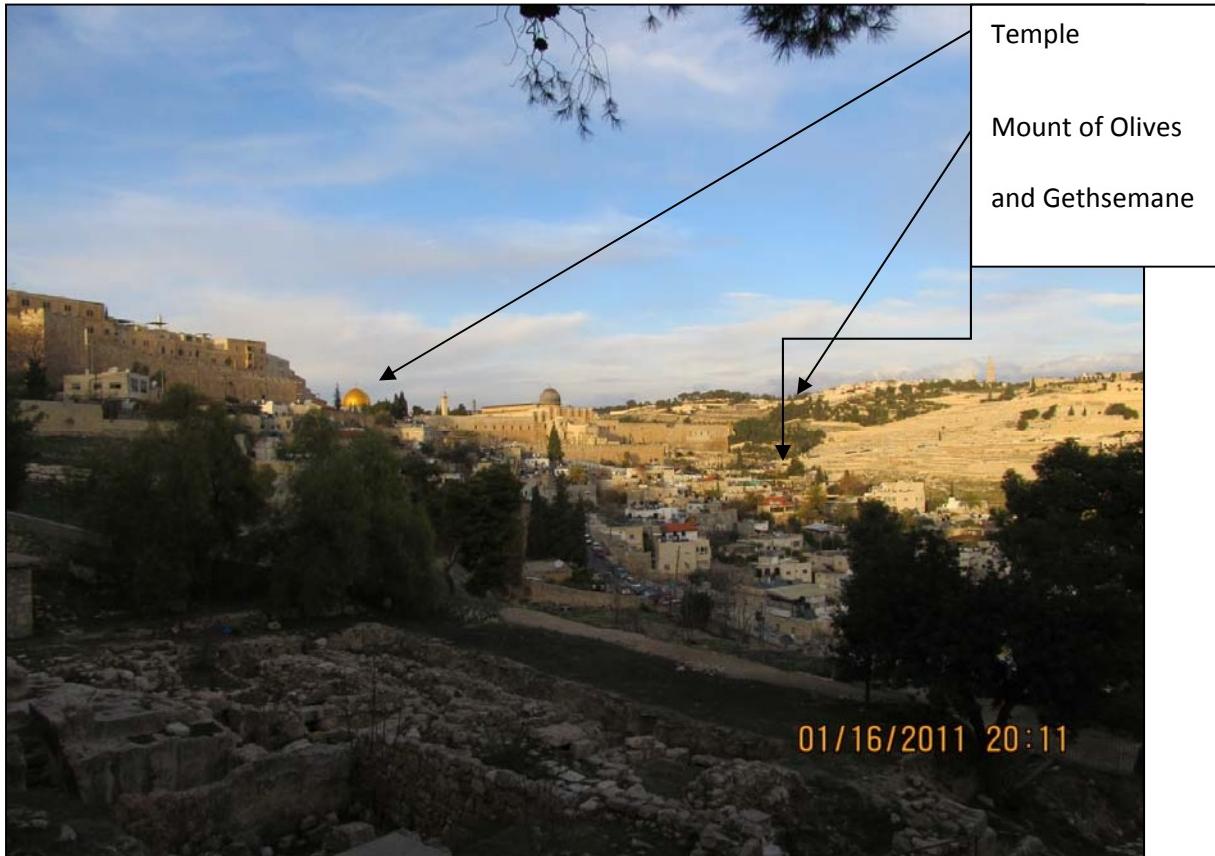


This room is rebuilt over the original upper room of the last supper. The original was destroyed on

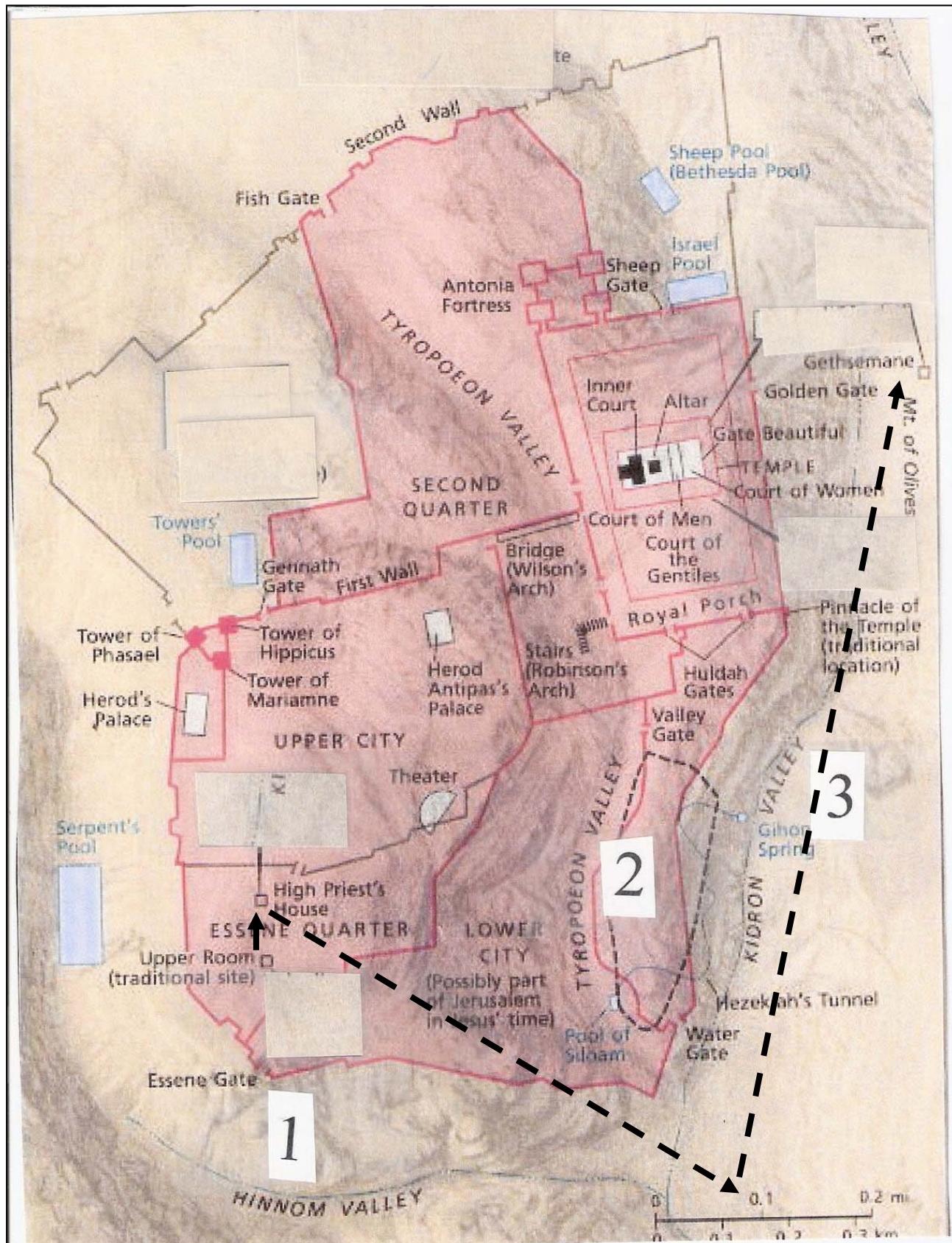


Jesus stands at this exact location after exiting the upper room. The patio of the house of Caiaphas is on the right. This road leads down to the Kidron Valley and the Mount of Olives. People are no longer allowed to walk on this ancient road Christ walked.

Judas who was to betray Jesus left the supper early, kind of like leaving mass after communion but before the final blessing. The road from the upper room to the Kidron Valley and the Mount of Olives passes right past the house of Caiaphas. As Jesus and the other apostles were walking along the road down a hill to Gethsemane, they passed the very house of Caiaphas with Judas inside betraying the Lord, and He knew. From that exact point on the road, Jesus could also see the Temple of his father and the garden of Gethsemane on his left as he walked down the road.



Jesus reaches the Mount of Olives which is directly east of the Temple. At the base of the mount is the Garden of Gethsemane.





The Garden of Gethsemane

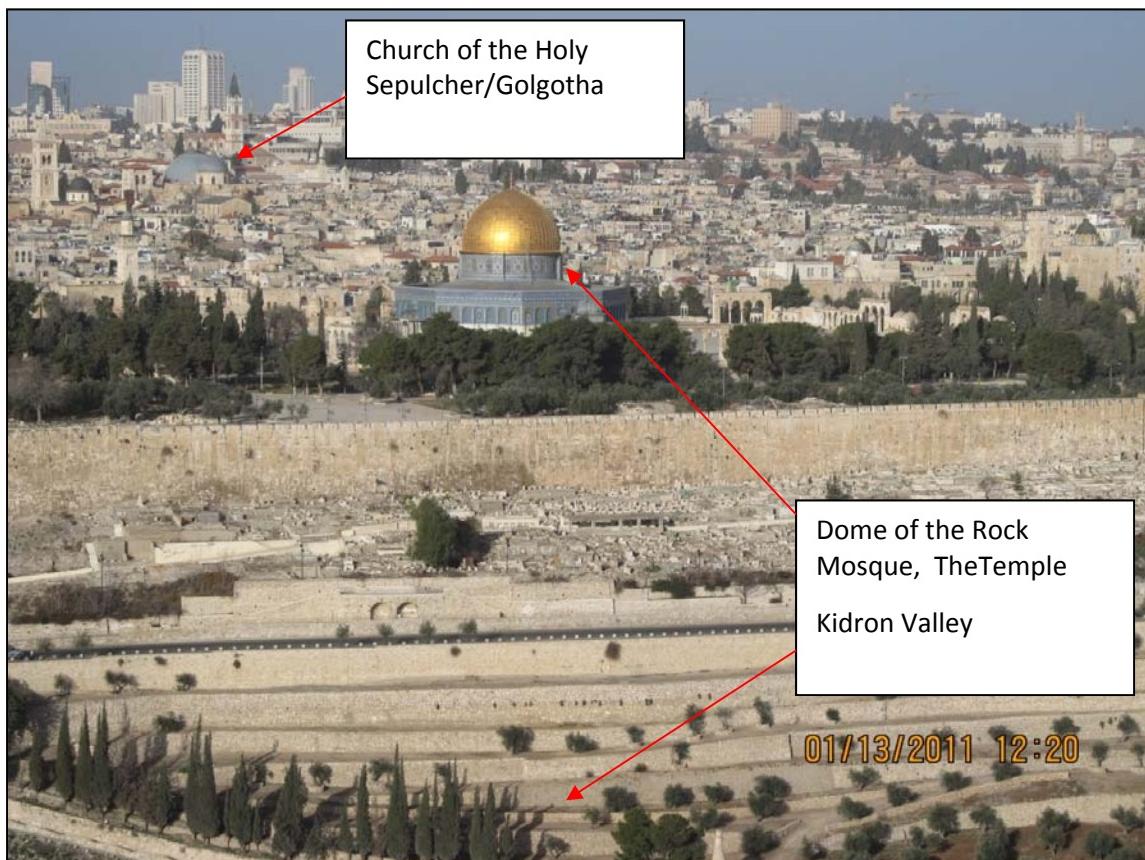
While Jesus prays at Gethsemane, he says to the Father;

<sup>39</sup> And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let **this cup** pass from Me; yet not as I will, but as You will." (Mt. 26)

It is here that Jesus references the 4<sup>th</sup> and final cup of the Passover which will not be drank until the end of Jesus crucifixion. Why did He use the word cup? How many times have we all read this part of the Gospel and passed over this word and probably assuming the word cup is a metaphor for the expected consequences he knows will befall Him shortly. This is a hint at typology and the use of Lectio Divinia. When a word like this seems out of place or strikes us for some reason, stop and reflect on the passage. Pray quietly about what you have read. It struck you for a reason and God is reaching out to you. Take time to pray on events like this one that I prayed about. The meaning of the 4th cup of the Seder meal and the cup that Jesus is making reference too will be explained shortly.

**The Passover sacrifice is not complete. Jesus still needs to fulfill other parts of scripture and the final Passover cup. Christ is arrested and taken back to the house of Caiaphas.**

From the Garden of Gethsemane, Jesus could see the temple directly to the West and Golgotha where he would be crucified.



View from the Mount of Olives looking East across the Kidron Valley

where the temple would have been. The Dome of the Rock now sits

Jesus crucifixion is Christ as a sacrifice as described in Ex 12, Is. 53 and the 22<sup>nd</sup> Psalm (Jn. 19:31-42). Jesus gives us the rituals of the last supper. He demonstrates how to perform the perfect sacrifice of Himself on the altar. We must eat his body and drink his blood. He does not demonstrate a symbolic ritual, but an actual sacrifice. Remember that He is performing the Passover sacrifice at the same time. The institution of the sacrament is recounted four times: three times in the Gospels (Mt 26:17-30, Mk 14:12-26, and Lk.22:7-20) and once in St. Paul's letters (1 Cor 11:25). Christ is the perfect sacrifice.

Jesus is then led away to be sacrificed on the day of Passover, 4 days after being chosen as the perfect lamb of God with his entrance into Jerusalem (Ps 118:22-29).

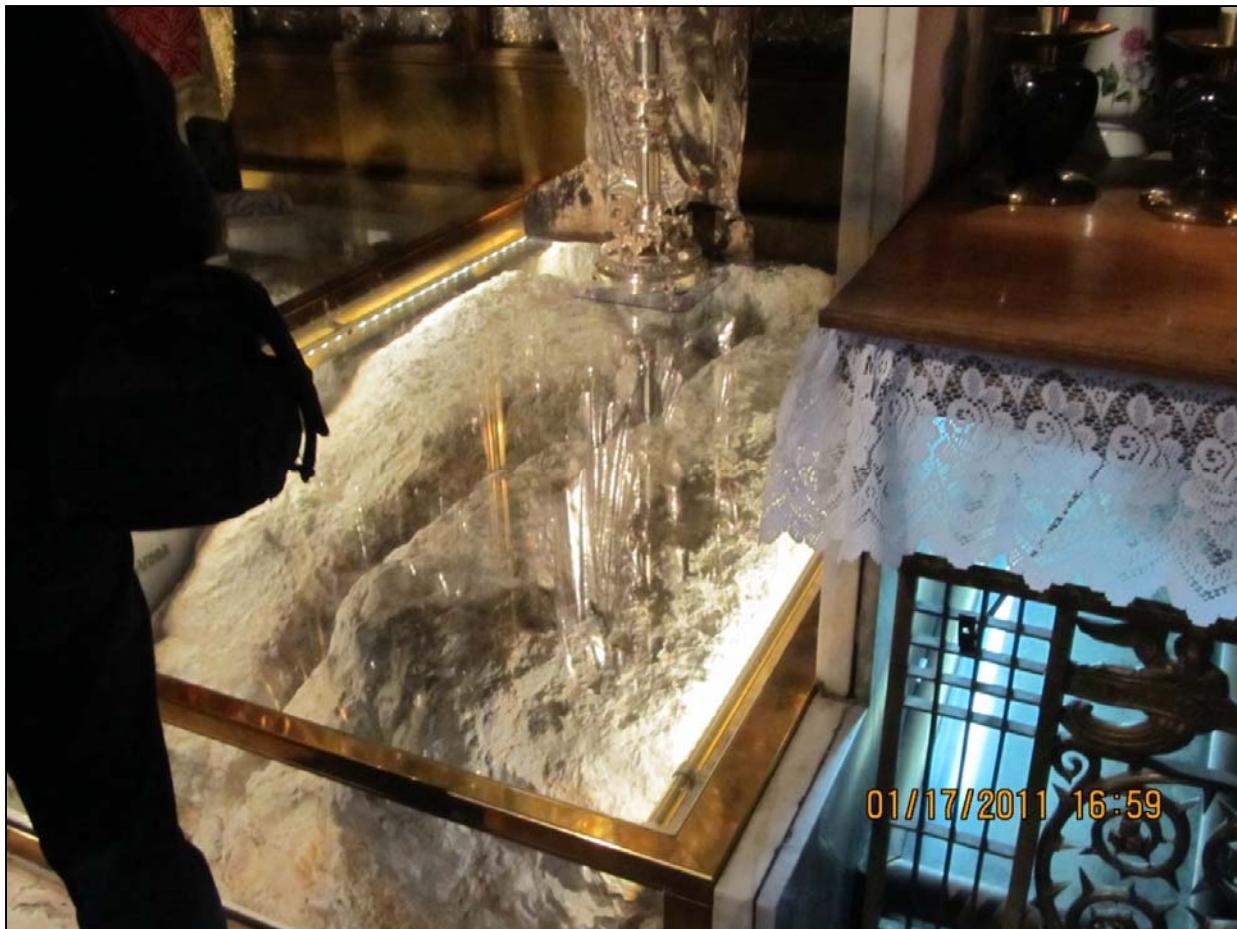
(Ex: 12) "This month shall be the beginning of months for you; it is to be the first month of the year to you.<sup>3</sup> Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, .... <sup>6</sup>You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.<sup>7</sup>

Jesus is crucified fulfilling scripture (Is 53; Ps 22, Zech 12:10; Ps 31:5; Ps 69:21<sup>49</sup>) as he becomes the perfect sacrifice, the Passover sacrifice (Lk.23:44) at the exact hour of the Passover animal sacrifice given to us by Moses (Mk.15:31-37). Jesus completes the Passover sacrifice by taking the 4<sup>th</sup> cup of the Passover meal when he says "I thirst" and they give Him sour wine to drink which completes the sacrifice.

**Ps 69:21 "And for my thirst they gave me vinegar to drink." Jn.19:29**

Jesus dies on the cross. Ps 31:5, "Into your hands I commit my spirit" Lk. 23:46. The veil of the sanctuary is meant to separate heaven from earth. To enter through the veil is to enter the Holy of Holies where the arc of the covenant was kept. This is where God Himself resides. The veil is torn in two; heaven and earth now collide (Luke 23:45). This is important because in the Catholic mass, heaven can now be brought down to earth in the sacrifice of the Eucharist.

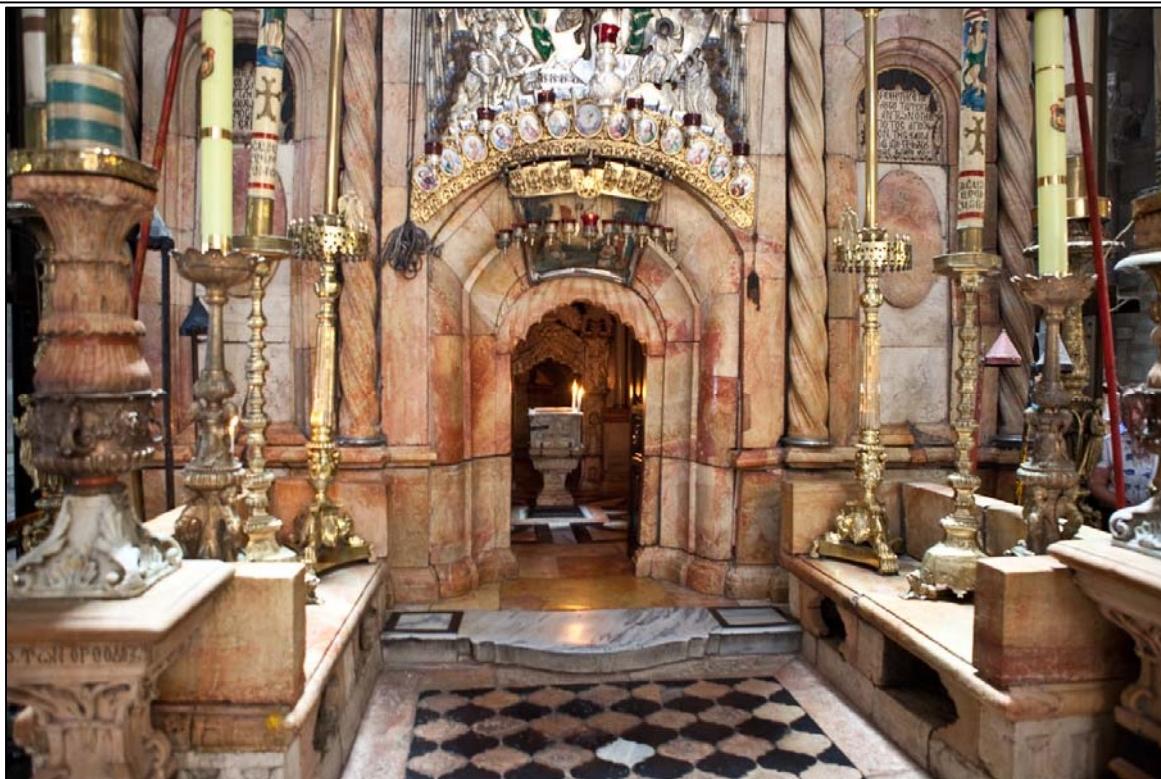
***For a detailed review of the last supper and the institution of the Eucharist which includes the crucifixion to complete the proper Passover (Paschal) meal you can listen to a lecture by Dr. Scott Hahn: "Understanding the Eucharist", LighthouseCatholicMedia.org.***



This is a picture of the split rock where the Cross of our Savior was placed. This is in the Church of the Holy Sepulcher in Jerusalem



The Altar at the site of the crucifixion is ornamented in gold and silver and is very reverent.



The tomb of Jesus in the Church of the Holy Sepulcher

## Chapter 7: The Typology of the Victory of the Cross

The cross has been used for crucifixion by the Romans for centuries before Jesus Christ. The use of the Cross for the death and resurrection of Jesus Christ are important. In the book of Genesis, Adam and Eve are banished from the garden and God places a cherubim with a flaming sword to protect the Tree of Life from man (Gen 3: 22-24). The typology of a tree is important all through the bible. A green tree represents life. A Green tree whose roots are near water represent life with faith. Evergreen trees that are green perpetually represent eternal life. The suggestion that Christians copied pagans with the Christmas tree (Jer 10) is not quite correct. A green tree is accepted as sacred and to perform false worship with them is an abomination. (Hos 14: 8, 2 Kings 16:4, 17:10). They would also suggest that the winter solstice pagan worship on December 24th or 25th was taken as Jesus birthday; but December 25th is the day that the Maccabees took back the temple in Jerusalem and rededicated it to God.

The Tree of life is a symbol as used to describe Jesus as sacrificed on the Tree of Life. Jesus is the way to eternal life, to the tree of life protected by the cherubim. What is important is the symbol of the cross as it relates to eternal life and the tree of life. The typology of the cross is the most obvious in the bible. When the lamb is sacrificed during the Jewish Passover, it is nailed to a cross to remove the internal organs and drain out all the blood. To drink the blood of an animal is forbidden. After having most of His flesh torn off His back at the pillar and then the gouging wounds to His head from the crown of thorns, Jesus is left with little blood. He also has not been given anything to drink since 18 hours previous to the crucifixion.

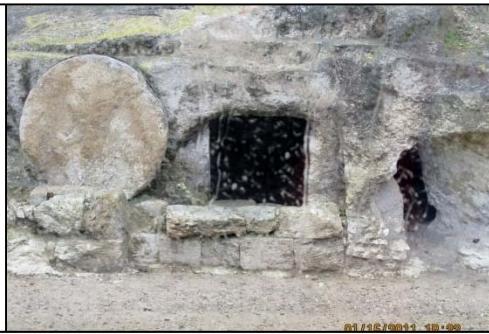
Jesus is nailed to a cross with the final remains of any life drained from Him by the piercing He receives from the centurion. Jesus Himself references Numbers 21:9 when Moses made a bronze serpent and put it on a pole to be held up high so that those who gazed upon it would be healed (John 3:14 "so the son of man must also lifted up so that those who believe in Him may have eternal life"). Lastly we see in Ex 17:12 when Moses had Joshua attack the Amaleks. When Moses held his arms out like Jesus on the cross, the Israelites were victorious. The victory of the cross is unquestionable. The path to eternal life is through Jesus Christ.



Stairway up to Golgotha



Stone of Unction where Jesus' body was prepared for burial



Example of early tombs



Chapel of Adam under Golgotha

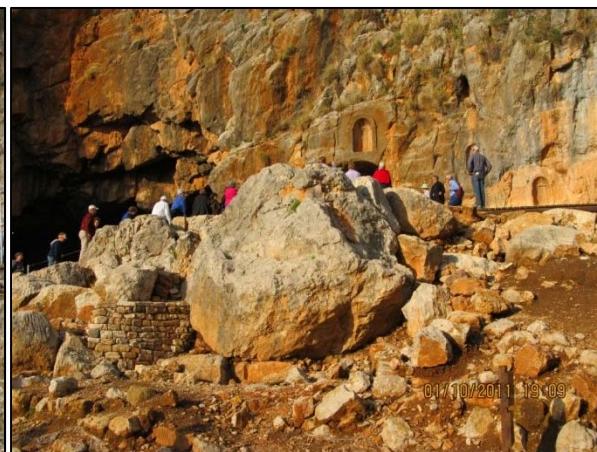
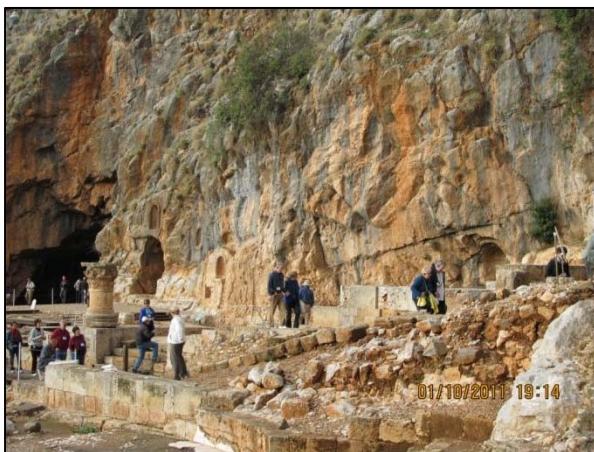
## Chapter 8: The Pope and Typology

All Christian services are a beautiful praise and worship to the Lord. This much is clear. Before our Lord ascended into Heaven, Jesus left Peter and His apostles to lead the Church. It is in communion with the Church that the grace and ability to perform the sacrifice is handed down through time by apostolic succession.

<sup>1399</sup> The Eastern churches that are not in full communion with the Catholic Church celebrate the Eucharist with great love. "These Churches, although separated from us, yet possess true sacraments, above all - by apostolic succession - the priesthood and the Eucharist, whereby they are still joined to us in closest intimacy." A certain communion *in sacris*, and so in the Eucharist, "given suitable circumstances and the approval of Church authority, is not merely possible but is encouraged." (CCC, 1995)

<sup>1400</sup> Ecclesial communities derived from the Reformation and separated from the Catholic Church, "have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders." It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible. However these ecclesial communities, "when they commemorate the Lord's death and resurrection in the Holy Supper . . . profess that it signifies life in communion with Christ and await his coming in glory." (CCC, 1995)

To denominate away from the Pope and the Church sets a person outside of the one body. The authority of the Pope and the blessings and graces that were left for him are clearly defined. Peter is the Albiet (Prime minister) and is given the Keys of Heaven (Mt 16:16-20) and the authority to run his Church (Is 22:19-23; CCC.816). Below is a picture of a cave which is the source of the Jordan River. This is the location where Mt 16:20 takes place. Note the Rock that has been there for centuries. Here is the Beginning of the Jordan, the beginning of the Church and Peter the Rock of the Church.



The authority of the Pope was challenged early on in Church history just as it is today, but this is nothing new.

\*88AD The reign of Pope St. Clement I. During his pontificate, he issues a letter to the Corinthians, urging them to submit themselves to lawful religious authority. He writes "Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry."

Once a person denominates away from the Pope, it becomes a slippery slope into a cafeteria style of faith where a person selects and deselects those things they find convenient and inconvenient rather than submission to the Church Jesus Christ, God Himself gave us. The ominous warning in Judges 21:25 mirror a similar path when we do not follow God because we do not understand.

<sup>25</sup> In those days there was no king in Israel; everyone did what was right in his own eyes.

Humbling one's self to the Church is no easy task. There are many, many complications in this world we do not understand. But Christ understands. The pain and unfortunate circumstances of history are just that, history. There is pain and unrest even today within the Church. That does not change the mission and message of Christ. As people we are sinful, but the sacraments of the Church are perfect. The blessings from Christ flow through the sacraments via apostolic succession. It is only through the Church that we are given all these sacraments for worship. These are Baptism, reconciliation, communion, confirmation, healing of the sick, wedding vows and Holy Orders. Do not reject the Church Christ called His bride because of a poor messenger (whoever turned you from the Church).

The Catholic Church is not interested in condemnation; it is about reconciliation and salvation. It is of the utmost importance that Christians and non-Christians know the correct teaching of the Catholic Church. The Catholic Church has not, nor ever will declare a particular person by name has gone to hell. The Church declares those who are Saints and have entered into Heaven. The Church is the source of the sacraments Jesus left us as a means for the rest of us to enter Heaven through the mercy of Jesus. The last judgment is left to the Christ by whom we rely on His infinite mercies.

<sup>679</sup> Christ is Lord of eternal life. Full right to pass definitive judgment on the works and hearts of men belongs to him as redeemer of the world. He "acquired" this right by his cross. The Father has given "all judgment to the Son".<sup>587</sup> Yet the Son did not come to judge, but to save and to give the life he has in himself.<sup>588</sup> By rejecting grace in this life, one already judges oneself, receives according to one's works, and can even condemn oneself for all eternity by rejecting the Spirit of love.<sup>589</sup> <sup>7</sup> (CCC, 1995)

<sup>847</sup> This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church: (CCC, 1995)

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation.<sup>ccc337</sup>

<sup>7</sup> 589 Cf. Jn 3:18; 12:48; Mt 12:32; 1 Cor 3:12-15; Heb 6:4-6; 10:26-31

For the Theologians who ask questions, the answers are simple. Recite the Nicene Creed (Symbolum) 325 AD. This is our faith. It addresses everything we have come to understand about Christ which he has revealed to us. The Holy Trinity, The Holy Mother of God, The Holy Spirit, Jesus as God and Man, The Holy Catholic Church, The Apostolic succession and our final judgment. This is all found in the Nicene Creed and does not need to be debated. If a person has doubts or questions regarding a verse or phrase in the Nicene Creed, they can use the Catechism of the Catholic Church. The entire Creed is explained in Section 2, starting with paragraph 187.

**Nicene Creed**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.  
I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
and by the Holy Spirit  
was incarnate of the Virgin Mary, and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.  
I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son  
is adored and glorified,  
who has spoken through the prophets.  
I believe in one, holy,  
catholic and apostolic Church.  
I confess one baptism  
for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come.  
Amen.<sup>8</sup>

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<sup>8</sup> as translated in the revised Roman Missal

## Chapter 9: The Virgin Mary and Typology

The Virgin Mary and the Catholic Church is a topic that confounds non-catholic. They have an issue with the reverence Catholic show to the Virgin mother of God. Catholics do not place Mary above Jesus or the Trinity. We adore the Holy Mother of God. It hurts when the Holy Mother of God is so disrespected. She has one simple message and that is to follow her son. But what is worse is they do not understand the typology and unity of scripture as it relates to the Holy Mother of God. This is what we will talk about next.

<sup>Is 7:14</sup> Therefore the Lord himself will give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Imman'u-el.

Isaiah foretold of the Virgin Birth of the Savior who would be born of the House of David in the town of Bethlehem.



The Grotto where the Arc Angel Gabriel appeared to Mary

<sup>Micah 5:2</sup> But you, O Bethlehem Eph'rathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

The one woman who's predetermined destiny is to save all mankind both before and after the coming of her child, the Christ named Jesus. In the words of St. Irenaeus:

<sup>9</sup>And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the Virgin Mary set free through faith.

Mary was the most humble servant of God already as her Parent St. Anne and St. Joakim were extremely devout servants of God. She was young in today's standard at the age of 15. It is here the Arch Angel Gabriel appears to our Holy Mother.

Luke 2:26-35 In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,<sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

<sup>28</sup> And he came to her and said, "**Hail, O favored one, the Lord is with you!**"<sup>29</sup> But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be.<sup>30</sup> And the angel said to her, "Do not be afraid, Mary, for you have found favor with God.<sup>31</sup> And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.<sup>32</sup> He will be great, and will be called the **Son of the Most High;** and the Lord God will give to him the throne of his father David,<sup>33</sup> and he will reign over the house of Jacob forever; and of his kingdom there will be no end."<sup>34</sup> And Mary said to the angel, "**How shall this be, since I have no husband?**"<sup>35</sup> And the angel said to her, "The Holy Spirit will come upon you and the power of the Most High will overshadow you; therefore the child to be born **will be called holy**, the Son of God.<sup>36</sup> And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren.<sup>37</sup> For with God nothing will be impossible."<sup>38</sup> **And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word."** And the angel departed from her.

This is one of the most incredible events of all history. The young girl of pure innocence and humility is visited by an Angel of God. Mary is the only human ever born without original sin which is why we say her destiny was predetermined. The Lord God, Holy and perfect could not be conceived with any trace or hint of sin. It is only Mary whom the Father selected to be the mother of his child. She is perfect, pure, sinless, humble and devout to the Lord. The Angel Says to her "Hail Mary"! She is confused by the greeting. Why? First it is miraculous that an angel appears to her in the first place which is frightening, but then he uses the term Hail Mary. The use of the word "Hail" is only used for royalty or a supreme leader. Mary, being the humble servant that she is could not see how or why she would be greeted with one used for royalty. What Mary did not understand is that she will be giving birth to the King of Kings. In these times, the Queen is not the wife of the King, it is the mother of the King (In Hebrew she is the Geberah). Mary is the Queen to our Savior and King of Kings. This is why she wears a crown in heaven.

When the angel tells Mary she will be the mother of a Son of the Most High she does not object or negotiate, she instead asks what she is to do since she has no husband. And then comes

<sup>9</sup> From the manuscript written by St. Irenaeus Bishop of Lugdunum in Gaul, in response to recent heretical declarations circulating in his region. Against Heresies, Book III, Chapter 22. 180 AD

the moment that stops time. Mary has free will and can just as easily say to the Angel no, I am not ready, I am not worthy, I am afraid, my devout parents would never allow such a thing or I just do not want to. No, our Holy Mother says yes, the great Fiat; "I am a handmaid of the Lord; let it be to me according to your word". And out of that humble gesture of a young lady came the salvation of the world. A young virgin, pure and stainless of sin, even original sin is now the New Arc of The Covenant. The one who carries the Word of God and delivers the word made flesh into a Man-God in the name of Jesus.

This is the location  
of the Birth of  
Jesus in a manger  
in Bethlehem



Jesus comes to the world through a spotless virgin. His stepfather is a righteous servant of the lord who himself is obedient and humble to the Lord and a decedent of the house of David by his traveling to Bethlehem for the census called by Caesar Augustus as noted earlier in Micah 5:2. It is here that Joseph struggles to find a decent place for the Son of God to be delivered. How frustrated and ashamed he must have felt not being able to find accommodation for his laboring wife. His wife who was to give birth to the King of Kings, and all he can find is a cave with a manger and farm animals. But wealthy accommodations were not God's plan at all. The Son of God for all people of the world was not to be born in a palace with servants and opulence. Our Savior was to be born in absolute poverty and humility. Jesus is born blameless of any advantage or expectation of any type of worldly desire. His only mission will be for the souls of humanity. How perfect is the birth of the Lord. The lowest possible birth, then greeted by the lowest type of persons in the nightshift shepherds. But then later, He is honored by the Kings of the East with precious gifts worthy to give a new born King.

Mary, the Virgin mother of God has one task in life and that is to raise her one and only son Jesus Christ. Her message in the bible and in her many apparitions are always the same.

John 2:5 "Do whatever he tells you."

Mary follows Jesus with the other devout women who also choose to follow our Lord. Her life is singular in nature and predestined to take care of our Lord. Every Saint, every one of them refers to the Holy Mother of God as the Virgin Mary. The dignity of the holy mother, the one who said yes to be overshadowed by the holy spirit and give birth to the Son of God. A paternal relationship the almighty and omnipotent God of the universe does not trivialize her auspicious role by having other children with other men. There is confusion caused with scripture when read using modern conceptual understanding of family nomenclature when in:

Galatians 1: 18-19 Then after three years, I went up to Jerusalem to get acquainted with Cephas (Peter) and stayed with him fifteen days.<sup>19</sup> I saw none of the other apostles—only James, the Lord's brother.

Some biblical scholars who are protestant use this reference in a modern context to say Mary the Mother of God had other children. The Catholic Church disagrees. In the end, when Jesus was dying on the cross, he did not leave the charge of His mother to His next of kin who would have supported this theory of Jesus having a brother, but he did not. He left the care of His mother to the disciple whom He loved, John.

John 19:25-27 Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.<sup>26</sup> When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, here is your son,"<sup>27</sup> and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

There are areas in the Old Testament where the Holy Mother of God is also pre-figured in typology and revealed in the New Testament. In each of these references she is humble and at the same time brave. In Genesis we see how it is foretold that the offspring of "The" woman will be the adversary of the serpent. Boaz marries Ruth due to her humility and dignity. From them come the lineage of David and Jesus. In Maccabees we see the strength of the mother's faith in the Lord God in the face of horrific death of her son.

Gen 3:15 I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

Ruth 1:22 So Naomi returned together with Ruth the Moabite, her daughter-in-law, who **came back** with her from the country of Moab. They **came to Bethlehem** at the beginning of the barley harvest.....<sup>11</sup> And she vowed a vow and said, "O Lord of hosts, if thou wilt indeed look on the affliction of thy maid-servant, and remember me, and not forget thy **maid-servant**, but wilt give to thy maid-servant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head." (A Nazorite)

Ruth 4:11 May the LORD make the woman who is coming into your house like Rachel and Leah, who together built up the house of Israel. May you produce children in Ephrathah and bestow a name in **Bethlehem**;

2 Maccabees 7:22 "I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you.<sup>23</sup> Therefore the Creator of the world, who shaped the

beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws."

There are many other references to The Virgin Mary in the Old Testament. Each time Mary is mentioned in the Gospel, she diverts attention away from herself and points to Her Son. These references are in the footnotes on the bottom of the pages of the bible.

After the ascension of Jesus into Heaven, there was a Bishop in Jerusalem named Cyril of Jerusalem who wrote a sermon on the assumption of the Holy Mother of God into heaven. The respect, dignity and humility of the Holy Mother bleed to the reader in this Homily.

<sup>2</sup>Then I remembered the words which the Savior spake unto His mother when He was hanging upon the Cross, 'Then woman, behold thy son!' referring to John. Then He turned to John, and said unto him, 'Behold thy mother!' (John 19.26) and from that day the disciple took her into his house and ministered unto her with service of every kind, even as doth a slave who serveth his lord. And she loved him even as a mother loveth her son. And she used to do many mighty works, and perform healings among the people, which were like unto those that were wrought by Jesus our God, but she never permitted the Apostles to know [about them], **for she fled from the praise of men.** And the Apostles were closely associated with her at all times when they were preaching. ***She gathered round about her a multitude of virgins,*** she assisted them, and ***she made them to rejoice in the benefits of virginity--she who had drawn nigh unto her God,*** Who at length came and took up His abode in her womb for nine months--and she [p. 643] shewed the way, and that the entrance into heaven, to her beloved Son, was good and without obstacle.

The Holy Mother of God compliments the Lord Jesus. She refers to her son as Lord. The Holy mother will intercede for you if you ask her to intercede for you with the Lord. She is Holy, Blessed and the Queen of Heaven.

As always, we are people who are weak and want to raise ourselves to the status of god himself based on our own knowledge, just like Adam and Eve when they ate from the tree of knowledge. Almost immediately after Jesus ascension there were conflicts on how to proceed. Are we still Jewish? Which customs do we keep if any? When evangelizing the good news, do we describe Jesus as man or God? The apostles were trying to settle these issues while Christians were openly persecuted around the world. If Jesus were not the Messiah, His crucifixion would have been the end of His teaching. In fact it was this same argument used by the Pharisees when dealing with Peter.

Act 5:35-39 <sup>34</sup> But a Pharisee in the council named Gamaliel, a teacher of the law, respected by all the people, stood up and ordered the men to be put outside for a short time. <sup>35</sup> Then he said to them, "Fellow Israelites, consider carefully what you propose to do to these men. <sup>36</sup> For some time ago Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him; but he was killed, and all who followed him were dispersed and disappeared. <sup>37</sup> After him Judas the Galilean rose up at the time of the census and got people to follow him; he also perished, and all who followed him were scattered. <sup>38</sup> So in the present case, I tell you, keep away from these men and let them alone; because if this plan or this undertaking is of human origin, it will fail; <sup>39</sup> but if it is of God, you will not be able to overthrow them—in that case you may even be found fighting against God!"

It was not the end, it was only the beginning followed by His resurrection. Roman occupation was actually going to take a turn for the worse and smash the city of Jerusalem into the dust. The serpent was not just crushing Christians, but the remnants of our Jewish roots as well. This is known as "The Jewish War" and it took place in 70 AD. Jesus was prophesying when he spoke of the destruction of Jerusalem and when he spoke to the women as he proceeded on his path of crucifixion.

Luke 19: 41-44 As Jesus drew near to the city of Jerusalem he wept over it saying "If you had known, even you, especially in this your day, the things that make for your peace!! But now they are hidden from your eyes. For the days will come when your enemies will build an embankment around you, surround you and close you in on every side and level you and your children to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

Luke 23: 27-31 <sup>27</sup> And following Him was a large crowd of the people, and of women who were mourning and lamenting Him. <sup>28</sup> But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. <sup>29</sup> "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' <sup>30</sup> "Then they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'

It was a very difficult time after the resurrection. Christianity spread outside of Jerusalem but what is the message to communicate? What is the proper teaching? Eventually these issues are worked out at the various Ecumenical councils but over a long period of time (please read addendum). The Theology was not set. Human understanding of the great mysteries still needed a vocabulary to describe things like homoiousia, transubstantiation and consubstantial.

## Chapter 10: Quick References

There are so many other typology references in the bible that can add new light to how we read the Old and the New Testaments. It would be a long dissertation to review so many of the ones that I have found and prayed upon. But for reference sake I will list them out in hopes that you will read the same passages and be as inspired by the Catholic Faith and the Holy Eucharist like have I been over so many years.

References			
	Old Testament	New Testament	
<b>Proof of the Messiah Prophesies</b>			
Gen 22:1-8	<p><sup>1</sup>And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. <sup>2</sup>And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.<sup>3</sup>And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.</p>	Mk 8: 31	He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again.
Is 40:2	A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God."	MT 3:3	For this is the one referred to by Isaiah the prophet when he said, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'"
Jonah 1:17	But the LORD provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights.	Jn 12: 14-15	Jesus found a young donkey and sat upon it, as it is written, <sup>15</sup> "Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt."
Zech 9:9	Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.		
2Sam 7:12-16	<sup>12</sup> "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.	Mt 22:44	<sup>44</sup> "THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET"?
Psalm 110:1; 132:11	1 The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."	Mark 12:36	<sup>36</sup> "David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET."
Isaiah 9:6,7; 11:1	<sup>6</sup> For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. <sup>7</sup> There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore . The zeal of the LORD of hosts will accomplish this.	Luke 1:69,70; 20:42-44	<sup>69</sup> And has raised up a horn of salvation for us In the house of David His servant - <sup>70</sup> As He spoke by the mouth of His holy prophets from of old / <sup>42</sup> "For David himself says in the book of Psalms, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, <sup>43</sup> UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET." <sup>44</sup> "Therefore David calls Him 'Lord,' and how is He his son?"
<b>Christ's Rejection would be followed by the Destruction of Jerusalem and Great Tribulation for the Jews</b>			
Daniel 9:27; 11:31; 12: 1, 11	<p><sup>26</sup> "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined:</p> <p><sup>27</sup> "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will</p>	Matthew 24:15	<sup>15</sup> "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place

		come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." / <sup>31</sup> "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation		
<b>Rise on the 3<sup>rd</sup> Day</b>				
	<b>Psalm 16:10-11</b>	<sup>10</sup> For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.	<b>Luke 24:46</b>	<sup>46</sup> and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day,
	<b>Hosea 6:2</b>	<sup>2</sup> "He will revive us after two days; He will raise us up on the third day, That we may live before Him.	<b>Matthew 12:40</b>	<sup>40</sup> for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.
	<b>Jonah 1:17</b>	<sup>17</sup> And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.		
	<b>Genesis 22:4</b>	<sup>4</sup> On the third day Abraham raised his eyes and saw the place from a distance.		
<b>Christ's Betrayal</b>				
	<b>Zechariah 11:12-13</b>	<sup>12</sup> I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages. <sup>13</sup> Then the LORD said to me, "Throw it to the potter, that magnificent price at which I was valued by them." So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.	<b>Matthew 27:9-10</b>	<sup>9</sup> Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; <sup>10</sup> AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED
<b>Entry To Jerusalem</b>				
	<b>Isaiah 62:11</b>	<sup>11</sup> Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, "Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him."	<b>John 12:13-15</b>	<sup>13</sup> took the branches of the palm trees and went out to meet Him, and began to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel." <sup>14</sup> Jesus, finding a young donkey, sat on it; as it is written, <sup>15</sup> "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."
	<b>Zechariah 9:9</b>	Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.	<b>Mt 21:5</b>	5 "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'
	<b>Psalm 118:26</b>	<sup>26</sup> Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD		
<b>Holy Trinity</b>				
	<b>Gen 1:1-2</b>	<sup>1</sup> In the beginning God created the heavens and the earth. <sup>2</sup> The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.	<b>John 1:1-2</b>	<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God.
	<b>Gen 1:26</b>	<sup>26</sup> Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."	<b>Mt 28:19</b>	<sup>19</sup> "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
	<b>Gen 18:1-2,10</b>	<sup>1</sup> Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. <sup>2</sup> When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth, <sup>10</sup> He said, "I will surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.		
	<b>Ps 110: 1:1</b>	<sup>1</sup> The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."		

Origen/Birth of the Messiah				
	<b>Micah 5:2</b>	<sup>2</sup> But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting	<b>Lk 2: 4</b>	So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David.
	<b>Nm 24:17</b>	I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.	<b>Mt 2:2</b>	Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him
	<b>Ex 1:22</b>	<sup>22</sup> Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive.	<b>Mt 2:16</b>	<sup>16</sup> Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.
	<b>1 Sam 1</b>	<sup>1</sup> And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.		
	<b>Genesis 35:19-20; 48:7</b>	<sup>19</sup> So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). <sup>20</sup> Jacob set up a pillar over her grave; that is the pillar of Rachel's grave to this day.		<sup>16</sup> Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. <sup>17</sup> Then what had been spoken through Jeremiah the prophet was fulfilled: <sup>18</sup> "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE."
	<b>Jer 31:15</b>	<sup>15</sup> Thus says the LORD, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more."	<b>Mt 2:18</b>	
	<b>Isaiah 11:1</b>	<sup>1</sup> Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.	<b>Mt 2:23</b>	<sup>23</sup> and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene."
	<b>Isaiah 9:1,2</b>	<sup>1</sup> But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles.	<b>Mt 4:15</b>	<sup>15</sup> "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES
	<b>Hosea 11:1</b>	1 When Israel was a youth I loved him, And out of Egypt I called My son.	<b>Mt 2:15</b>	<sup>15</sup> He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: "OUT OF EGYPT I CALLED MY SON."
John the Baptist is Elisha, Elisha had to Return for the Messiah				
	<b>Mal 4:5</b>	<sup>5</sup> "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. <sup>6</sup> He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."	<b>Mt 11: 14</b>	<sup>14</sup> And if you are willing to accept it, he is the Elijah who was to come.
	<b>Zech 9:9</b>	Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.	<b>Lk 18: 31-33</b>	Jesus took the Twelve aside and told them, "We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles. They will mock him, insult him, spit on him, flog him and kill him.
	<b>Is 35:5-6</b>	Then will the eyes of the blind be opened and the ears of the deaf unstopped.	<b>MT 11:4-6</b>	Jesus replied, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."
The Holy Sepulcher				
	<b>Gen 22:6</b>	<sup>6</sup> Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead.	<b>Jn 19: 41</b>	At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.

	<b>Is 53:9</b>	<sup>9</sup> His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.	<b>Matthew 27:57-60</b>	<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. <sup>58</sup> This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. <sup>59</sup> And Joseph took the body and wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away
<b>Jesus and the good and bad thief</b>				
	<b>Gen 40:20-22</b>	<sup>20</sup> And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. <sup>21</sup> And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: <sup>22</sup> But he hanged the chief baker: as Joseph had interpreted to them.	<b>Lk 23: 39-43</b>	One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."
	<b>Gen 40:13-14</b>	<sup>13</sup> within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer. <sup>14</sup> "Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house.	<b>Luke 23:42-43</b>	<sup>42</sup> And he was saying, "Jesus, remember me when You come in Your kingdom!" <sup>43</sup> And He said to him, "Truly I say to you, today you shall be with Me in Paradise."
	<b>Isaiah 53:9, 12</b>	<sup>12</sup> Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.	<b>Lk 22:37</b>	<sup>37</sup> "For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has its fulfillment."
<b>Gaze on whom they have pierced</b>				
	<b>Zech 12:10</b>	"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.	<b>Jn 19: 34</b>	Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.
<b>Victory of the Cross</b>				
	<b>Num 21:9</b>  <b>Ex 17:10-13</b>	So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived  <sup>10</sup> So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. <sup>11</sup> As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. <sup>12</sup> When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset. <sup>13</sup> So Joshua overcame the Amalekite army with the sword.	<b>Jn 3:14</b>	"so the son of man must also be lifted up so that those who believe in Him may have eternal life"
<b>Christ as Passover Sacrifice</b>				
	<b>Ps 34:20</b>	<sup>20</sup> He keepeth all his bones: not one of them is broken	<b>JN 19: 32-33</b>	The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs
	<b>Ex 12:46</b>	"It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones.	<b>MT 27:45-50</b>	<sup>45</sup> Now from the sixth hour[a] there was darkness over all the land[b] until the ninth hour.[c] <sup>46</sup> And about the ninth hour Jesus cried out with a loud

				voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" <sup>47</sup> And some of the bystanders, hearing it, said, "This man is calling Elijah." <sup>48</sup> And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. <sup>49</sup> But the others said, "Wait, let us see whether Elijah will come to save him." <sup>50</sup> And Jesus cried out again with a loud voice and yielded up his spirit.
	<b>Ex 12:3-6</b>	Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.	<b>Jn 19</b>	I thirst to take the last Passover cup (Kiddush blessing, Ps 113 little Hillel, 3rd after grace, the new covenant, then Mk 13:42 let this cup pass by me.)
	<b>Num 9:12</b>	<sup>12</sup> They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.	<b>Jn 6:52</b>	<sup>52</sup> The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" <sup>53</sup> So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; <sup>54</sup> he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. <sup>55</sup> For my flesh is food indeed, and my blood is drink indeed. <sup>56</sup> He who eats my flesh and drinks my blood abides in me, and I in him. <sup>57</sup> As the living Father sent me, and I live because of the Father, so he who eats me will live because of me.
	<b>Dan 7:13-14</b>	<sup>13</sup> I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.		
	<b>Deut 21:23</b>	And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: <sup>23</sup> His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of Elohim;) that thy land be not defiled, which YAHWEH thy Elohim giveth thee for an inheritance.	<b>Rev 2: 7</b>	He that hath an ear, let him hear what the Spirit saith unto the eklessia; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of Yahweh.
	<b>Gen 3:24</b>	After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life	<b>Acts 10:39</b>	And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree
			<b>Mt 1:1-17</b>	A record of the genealogy of Jesus Christ the son of David, the son of Abraham:
<b>Is 53</b>			<b>Lk 4: 18</b>	"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to

				release the oppressed,
<b>House of David</b>				
	<b>Is 40:2</b>	A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God.	<b>MT 3: 3</b>	This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'"
	<b>Is 11</b>	<sup>1</sup> A shoot will come up from the stump of Jesse;	<b>Mt 1:1-17</b>	A record of the genealogy of Jesus Christ the son of David, the son of Abraham:
	<b>Is 61:1-2</b>	<sup>2</sup> The Spirit of the LORD will rest on him—	<b>Lk 4: 18</b>	"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,
<b>Born of a Virgin of the House of David</b>				
	<b>Is 7:13-14</b>	<sup>13</sup> Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of men? Will you try the patience of my God also? 14 Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.	<b>Lk 1:27</b>	to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary.
<b>Covenant of blood</b>				
	<b>Ex 24:8</b>	Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."	<b>Lk 22:20</b>	In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.
<b>Baptism</b>				
	<b>Ex 14:21</b>	Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided	<b>Lk 4:1</b>	Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert
	<b>Gen 8:1-12</b>	But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded.	<b>1 Peter 3:20-21</b>	who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,
	<b>Gen 9:1</b>	Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth.	<b>Rom 6:3-5</b>	We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.
	<b>Ex 40:12-15</b>	Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest.	<b>Col 2:12</b>	having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead
<b>Confirmation</b>				
	<b>Ps:133:2</b>	It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes.	<b>Acts 10:38</b>	how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.
	<b>1 Sam 10:1</b>	Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance?	<b>Lk 3:22</b>	and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."
	<b>Is 61:1</b>	<sup>1</sup> The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted , To proclaim liberty to captives And freedom to prisoners;	<b>Lk 4:1-18</b>	Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert
			<b>Act 2:3</b>	They saw what seemed to be tongues of fire that separated and came to rest on each of them
<b>Crucifixion</b>				

	<b>Ex 12:46</b>	"It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones.	<b>Jn 19:14</b>	It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.
	<b>Ps 22:1 and 16</b>	<sup>1</sup> My God, my God, why have you forsaken me? <sup>16</sup> For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet [2]— <sup>17</sup> I can count all my bones—they stare and gloat over me; <sup>18</sup> they divide my garments among them, and for my clothing they cast lots.	<b>Lk 23:34</b>	Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots
	<b>Is 52:13-53</b>	See, my servant will act wisely; he will be raised and lifted up and highly exalted	<b>Jn 1:29</b>	The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"
	<b>Gen 22:7-14</b>	Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"	<b>Jn 19:36</b>	<sup>24</sup> So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." <sup>36</sup> "These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken."
	<b>Ps 31:5</b>	Into your hands I commit my spirit	<b>Lk 23:46</b>	Father, into your hands I commend my spirit
	<b>Psalm 22:1;</b>	<sup>1</sup> My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.	<b>Mt 27:46</b>	<sup>46</sup> About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"
	<b>Psalm 69:21</b>	<sup>21</sup> They also gave me gall for my food And for my thirst they gave me vinegar to drink.	<b>John 19:29</b>	<sup>29</sup> A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth.
	<b>Psalm 38:11</b>	<sup>11</sup> My loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off.	<b>Matthew 26:56</b>	<sup>56</sup> "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.
	<b>Is 63:3</b>	<sup>3</sup> "I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment.		

**Penance / Reconciliation**

	<b>Is 40:1-3</b>	Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD's hand double for all her sins.	<b>Mt 1:21</b>	She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."
	<b>Dan 9</b>	I prayed to the LORD my God and confessed: "O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands,	<b>Mt 9:5-8</b>	Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?
	<b>Ps 95:8</b>	do not harden your hearts as you did at Meribah, as you did that day at Massah in the desert,	<b>Mt 10:1</b>	He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness
	<b>Jer 31: 33</b>	"This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.	<b>Mt 18:18</b>	I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven
			<b>Lk 10:16</b>	"He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me."
			<b>Jn 20:21-23</b>	If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

**Anointing of sick**

	<b>Ex 15:26</b>	He said, "If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."	<b>Mt 8:1-17</b>	A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean."
	<b>2 Kings 5:14-15</b>	So he went down and dipped himself in the Jordan seven times, as the man of God had told him, and his flesh was restored and		

		became clean like that of a young boy.		
	<b>Is 35:5-6</b>	From the sole of your foot to the top of your head there is no soundness--only wounds and welts and open sores, not cleansed or bandaged or soothed with oil.	<b>Lk 7:22</b>	So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."
		Then will the eyes of the blind be opened and the ears of the deaf unstopped.		
<b>Holy Orders</b>				
	<b>Ex 32:29</b>	Then Moses said, "You have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day."	<b>Heb 10: 1-11</b>	Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins.
	<b>Num 3:12</b>	I have taken the Levites from among the Israelites in place of the first male offspring of every Israelite woman. The Levites are mine,		
	<b>Zech 13: 1</b>	"On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity	<b>Rom 12:1</b>	Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.
	<b>Zech 12:10</b>	"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.	<b>Jn 19:34-37</b>	These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken,"
	<b>Ps 110: 4</b>	The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."	<b>Heb 7:17</b>	For it is declared: "You are a priest forever, in the order of Melchizedek."
<b>Marriage</b>				
	<b>1 Kings 11:4 and Kings 12</b>	As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been.		
	<b>Is 54:5</b>	For your Maker is your husband--the LORD Almighty is his name--the Holy One of Israel is your Redeemer; he is called the God of all the earth.	<b>Mt 19:4-6</b>	"Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?
	<b>Ezek 16:8</b>	"Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine.	<b>Mt 19:8</b>	Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.
	<b>Ex 16:32</b>	Moses said, "This is what the LORD has commanded: 'Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the desert when I brought you out of Egypt.'"	<b>Mt 22:2-3</b>	"The kingdom of heaven is like a king who prepared a wedding banquet for his son.
	<b>Jer 31:32</b>	It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.	<b>Eph 5:25</b>	Husbands, love your wives, just as Christ loved the church and gave himself up for her
	<b>Gen 1:28</b>	God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."		
<b>Miracles of the Messiah</b>				
	<b>2 Kings 4:1-7</b>	She left him and afterward shut the door behind her and her sons. They brought the jars to her and she kept pouring.	<b>Jn 2: 7</b>	Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.
	<b>2 Kings 4:31-37</b>	Elisha turned away and walked back and forth in the room and then got on the bed and stretched out upon him once more. The boy sneezed seven times and opened his eyes.	<b>Lk 8:55</b>	Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.

	<b>2 Kings 4:42-44</b>	A man came from Baal Shalishah, bringing the man of God twenty loaves of barley bread baked from the first ripe grain, along with some heads of new grain. "Give it to the people to eat," Elisha said.	<b>Jn 6: 13</b>	So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.
	<b>2 Kings 5:9-14</b>	Elisha sent a messenger to say to him, "Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed."	<b>Lk 5:12</b>	While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."
	<b>2 Kings 6:18-23</b>	After they entered the city, Elisha said, "LORD, open the eyes of these men so they can see." Then the LORD opened their eyes and they looked, and there they were, inside Samaria.	<b>Lk 18: 42</b>	Jesus said to him, "Receive your sight; your faith has healed you."
<b>Tests of Faith</b>				
	<b>Ex 16:3-4</b>	<sup>3</sup> The Israelites said to them, "If only we had died by the LORD's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death." <sup>4</sup> Then the LORD said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.	<b>Mt 4:3</b>	<sup>3</sup> The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." <sup>4</sup> Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God
	<b>Ex 17:3-7</b>	<sup>3</sup> But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?" <sup>4</sup> Then Moses cried out to the LORD, "What am I to do with these people? They are almost ready to stone me." <sup>5</sup> The LORD answered Moses, "Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. <sup>6</sup> I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. <sup>7</sup> And he called the place Massah [a] and Meribah because the Israelites quarreled and because they tested the LORD saying, "Is the LORD among us or not?"	<b>Mt 4:5</b>	<sup>5</sup> Then the devil took him to the holy city and had him stand on the highest point of the temple. <sup>6</sup> "If you are the Son of God," he said, "throw yourself down. For it is written: "He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone." <sup>7</sup> Jesus answered him, "It is also written: 'Do not put the Lord your God to the test'
	<b>Deut 6: 16</b>	<sup>16</sup> Do not test the LORD your God as you did at Massah. <sup>17</sup> Be sure to keep the commands of the LORD your God and the stipulations and decrees he has given you.		
	<b>Ex 32:8-11</b>	<sup>8</sup> They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, 'These are your gods, O Israel, who brought you up out of Egypt.' <sup>9</sup> "I have seen these people," the LORD said to Moses, "and they are a stiff-necked people. <sup>10</sup> Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation." <sup>11</sup> But Moses sought the favor of the LORD his God. "O LORD," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand?"	<b>Mt 4:8-10</b>	<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. <sup>9</sup> "All this I will give you," he said, "if you will bow down and worship me." <sup>10</sup> Jesus said to him, "Away from me, Satan! For it is written: '(Jesus Quotes Deut 6:13-14)Worship the Lord your God, and serve him only.'
<b>Keys to Heaven &amp; Papal Authority</b>				
	<b>2 Kings 15:5</b>	5 The LORD afflicted the king with leprosy until the day he died, and he lived in a separate house. Jotham the king's son had charge of the palace and governed the people of the land.	<b>Mt 16:19</b>	<sup>19</sup> I will give you the keys of the kingdom of heaven; whatever you bind on earth will be[a] bound in heaven, and whatever you loose on earth will be[b] loosed in heaven."
	<b>2 Kings 18:18</b>	<sup>18</sup> They called for the king; and Eliakim son	<b>Mt 18:18</b>	<sup>18</sup> "I tell you the truth, whatever you bind on earth

		of Hilkiah the palace administrator, Shebna the secretary, and Joah son of Asaph the recorder went out to them.		will be[a]bound in heaven, and whatever you loose on earth will be[b] loosed in heaven.
	<b>Isaiah 22:15-25</b>	<sup>15</sup> This is what the Lord, the LORD Almighty, says: <sup>16</sup> What are you doing here and who gave you permission to cut out a grave for yourself here, hewing your grave on the height and chiseling your resting place in the rock? <sup>17</sup> "Beware, the LORD is about to take firm hold of you and hurl you away, O you mighty man. <sup>18</sup> He will roll you up tightly like a ball and throw you into a large country. There you will die and there your splendid chariots will remain—you disgrace to your master's house! <sup>19</sup> I will depose you from your office, and you will be ousted from your position. <sup>20</sup> "In that day I will summon my servant, Eliakim son of Hilkiah. <sup>21</sup> I will clothe him with your robe and fasten your sash around him and hand your authority over to him. He will be a father to those who live in Jerusalem and to the house of Judah. <sup>22</sup> I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open. <sup>23</sup> I will drive him like a peg into a firm place; he will be a seat of honor for the house of his father. <sup>24</sup> All the glory of his family will hang on him: its offspring and offshoots—all its lesser vessels, from the bowls to all the jars.		
	<b>Deut 18: 15-19</b>	<sup>15</sup> The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him. <sup>16</sup> For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die." <sup>17</sup> The LORD said to me: "What they say is good. <sup>18</sup> I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. <sup>19</sup> If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.	<b>Mt 17:5</b>	<sup>5</sup> While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

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